THE KURAL IN ENGLISH.

With Foreword, Footnotes and Appendix.

By

M. S. Purnalingam Pillai, B. A., L. T.,

Emeritus Professor in English,

Bishop Heber College, Trichinopoly.

Author of History of Tamil Literature, Tamil India, Ten Tamil Saints, St. Appar, St. Manickavasagar, Ravana the Great, Critical Studies in Kural, St. Nammalvar, (in English)

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Surapadman, Navaratri Lectures, European War, Kamatchi, Tappili, Katturai Kalanjiam, Islam Founder and Islamic Poets etc., (in Tamil).

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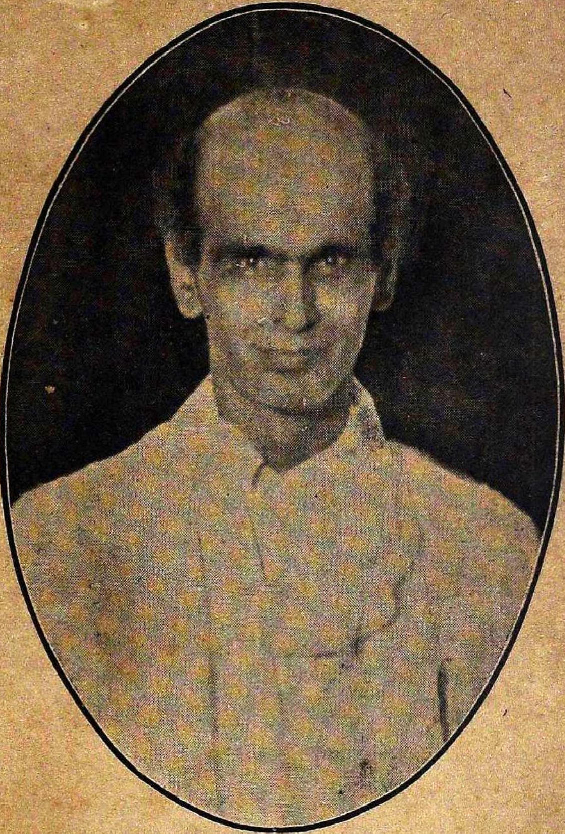
St. THIRU VALLUVAR.

O Sov'ran Poet of the hoary South,
O Master Sage of sweet coupleted lore,
O Teacher Great of Truth and Wisdom's store,
O Lofty Seer of household life serene,
Far lovelier than sham ascetic life,
Which harms and deludes self and world alike,
O Nameless Bard whose name is Great and Good.

The bright and precious Jewel of human life,
The single work, a classic gem of Love
And Wealth and Virtue, is unparalleled
And revered by nations, great and small,
Of diverse faiths and creeds the wide world o'er,
As Bible, Lay, Koran, as Zend Avesta,
As Aryan Vedas four, as Word of God.

Thy model life, thy renown'd wife and mate,
Thy sacred verse and noble words quoted
So oft as apt and fit to illumine
Shallows and deeps of varied life and true
And console minds afflicted much and hit
Too hard by ills unthought and unforeseen,
Shall live and serve as good Cicerone
In endless time to come as in aeons
Far past and gone. O What a Mighty Mage!
Though human born, thou art Divine indeed,
And worth our worship rapt and orison.

1936 M. S. P.



Mr. G. D. NAIDU, Coimbatore, Dedicatee.
Born 1893.

DEDICATION

To

G. D. Naidu Garu, Esq., Coimbatore.

An Acrostic Sonnet.

Great Industrialist, *G. D. Naidu*,
Dirctor of District Automobiles,

Neat and strongly built in different styles,
Admired and praised by all customers true,
Ingenious artificer in Arts,
Daring new Electric Works and several,
Useful to the wide, wide world in general,

Gentle Patron of Crafts and Men of Parts,
Artists, Scientists making fresh inventions,
Rational in his National Ventures,
Urgent Tourist, mindful of indentures,

Ere mad Hitler's blitzkriegs and detentions.
Sure be, thou hast the Saving Grace in fine,
Quite *Purna's* wish fulfilled will grace thy line.

October 1941. M. S. P.

An Appreciation.

Mr. G. D. Naidu, the junior son of Mr. Gopal Naidu of Kalangal, Palladam Taluk, Coimbatore District, born in 1893, is a great Industrialist who has dedicated his life to making his fellowmen better workmen and better men, being convinced that the agricultural and trading India from time immemorial must be industrialised too on modern scientific lines if she is to hold up her head in the world as a great and ancient country of unlimited and illimitable natural resources. Not born with a silver spoon in his mouth, he began life first as a small cotton merchant in 1914 and next as a Bus-driver in his twenty-seventh year. His experience in that line enabled him in the course of eighteen years to consolidate the dozen Bus Service companies owning 300 buses, of which 190 were plying daily in the whole Coimbatore District, and to direct the United Motors Service as its Managing Agent with a view to promote Industrial Education through his Industrial Education Trust.

In his early years Mr. Naidu took part in Health Conferences and in Industrial Exhibitions of diverse kinds, held in the Madras City and in the Madras Province, and won Medals, Certificates and Diplomas. His clear exposition of the evils of the raging smoking habit, which is a sad civilised British heritage to Indians, men and children and women to boot, first won for him a gold medal in 1926, and others followed suit for his activities in connection with Industrial Exhibitions in different localities. Next year he had a medal for a good stall of machineries in the Exhibition. The Tiruppur Agricultural Exhibition awarded him two medals. The Madras Park Fair Exhibition offered him a Shield in 1939 besides four medals in four successive years. The Lucknow Exhibition fetched him a gold medal in 1938. Madura, Trichur and Salem Exhibitions rewarded his services with medals and Certificates from 1938 to 1941.

Though Mr. Naidu lacked the normal school Education, which but dims scintillating genius and polishes only pebbles, his world tours, not once or twice but three times, dissipated his prejudices, broadened his mind and widened his sympathies, and his contact with the rapidly progressing industrial nations in the west evoked his dormant ambition for the industrialisation of his motherland as far as possible by him. His *first* tour was a world tour and comprised all the continents. It was a most ominous one, in which, during his first voyage, he narrowly escaped being burnt when the steamer S. S. Georges Philippar caught fire in the Arabian Sea. Nevertheless, he visited countries in Europe, North Africa, U. S. America, Canada, Japan, China, Manchuria, Mongolia, Korea, Philippines, Dutch East Indies, Straits Settlements and Burma. His *second* tour was European and was solely confined to Europe. He toured in Russia, Poland, Finland, Czeckoslovakia, Lithuania, Latvia, Estonia, etc. His *third* tour in 1939 to 1940 was limited to England and the United States in the West and to China and Japan, besides Philippines and Malaya, in the East.

During his tours which were useful and instructive, his observant eyes, his genius for organisation and his infinite capacity for taking pains were sharpened by his visits to factories and by his attendance, though for brief periods, at factory schools in the United States and in Carter Corporation School in St. Louis, America, in 1940, all of which appreciated his keenness and awarded him Certificates and diplomas. His well-balanced mind kept him to himself, though he was a part of all that he met. It made him more patriotic and least like a gallicized John Bull or an Englishman Italianate, though he pricked in some flowers of new science he had learned abroad for the benefit of his homeland.

On his return home, Mr. Naidu founded the *National Electric* Works, the first of its kind in all India, which manu-

factures Electric Motors in large numbers and as speedily as possible. It was shortly followed by the *Radio Factory*, where Radios are manufactured for our country for the first time out of raw materials available here and which contributes not a little to the daily diffusion of world-knowledge in the nooks and corners and to the enjoyment of the amenities of modern life even by the Great Unwashed in India. May his national enterprises flourish and be crowned with success and fulfil his chief aim of promoting the Industrial wealth and the Economic prosperity of the Indian nation! Mr. Naidu has a brother Mr. G. S, Naidu, a landlord, and his two daughters and one tender son make up his family and render his home life pleasant and happy. May they live long in health, wealth and peace!

Philanthropy is generally the offspring of self-earned surplus wealth in righteous ways. As a philanthropist Mr. Naidu has built a good and commodious hostel, of which one block accommodating fifty students, apprentices and war-technicians, budding youths who form the rising generation and who will be the future citizens and benefactors of our hoary land, has cost him Rs. 20,000. It was opened by His Excellency Sir Arthur Hope, the popular Governor of Madras, with great eclat.

As a man, he is thin, tall and wiry, genial, amiable and affable, simple and plain in his dress and habits, and his vegetarian hospitality is conspicuous and noteworthy. He is ever a busy bee in his library or home-university and in his workshop. His busyness is attested by his punctual and regular correspondence, though heavy, and by his numerous new inventions – recorders, electric fans and shavers and slotting-machines, to mention a few of them, that adorn his museum. His fluent converse is brimful of ana and anecdotes, graceful and elegant. A brief sojourn with him is enough to convince one of his humanitarian tendencies and of his natural genius for progress

-ive work calculated to advance the Indian nation on its scientific and economic march.

As a man of self-culture, he loves literature and patronizes learning. Thanks to his munificence, this *Kural in English* has seen the light of day amidst the horrors of blitzes and bombers, whatever the paper famine, high prices of printing paper and high costs of printing and binding materials.

"He liveth best who loveth best
Both man and beast and God".

Karpaham.
19—7—1942

M. S. P.

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Foreword.

In the *Garland of Tiruvalluvar*, an anthology of panegyrics on the poet and his poem, occurs the name Valluvan with its variants, Valluvar and Valluvanar, with 'Tiru' prefixed. The poets Irayanar, Ukraperuvaluthi, Mamulanar and Kari kannanar speak of the author of the Kural in the singular as Valluvan, not in a tone of depreciation, but as an incarnation or avatar of Brahma or as a superman. The sub-caste Valluvan did not exist in the Sangam age, but the title 'Valluvan', as a royal proclaimer and as an officer of the Court of king Pandya was in vogue, as 'sakkai' was its purohit or priest. Both were officers of the royal household, the former was a secular sarvadhikari, as the latter was a religious functionary in it. In later times when the fourfold Aryan caste-system crystallised itself in Tamil India and each caste fissipated and had its numerous sub-castes, Valluvan came to be looked upon as an astrological luminary among the trumpeting or drum-beating community. This community bore the name 'Paraiya' on account of its occupation of blowing trumpets. When the profession was held as mean, the name signified a member of a degraded class. The revered poet who held the high royal function of a herald or chamberlain, was mistaken in a subsequent age for a member of the degenerate community. Some fertile Pandit-brain concocted a highly romantic and ignoble genealogy for him and he was probably helped in it by Saint Vakisar, the author of Jnana Amirtham, written about three centuries ago, but published for the first time in 1904, who illustrated the influence of fate on mankind with the story of a Brahmin, Yali

Datthan who had fallen in love with a Paraiah woman and begot seven tuneful children by her. Among these were counted Tiruvalluvar and Auvai as brother and sister. The name Yali Datthan was discarded or superseded by the appellation Baghavan and the inamarato was dubbed Athi. The fecund romancer pitched upon the first couplet of the Kural as enshrining the names of the parents of its author. This view gained the ear of the masses and the classes, and the fiction of the poetic brain was accepted as a stubborn fact by the public, and even by the reputed scholar of research, Swami Vedachalam *alias* Marai-malai Adigal. It took some years before it was questioned bylearned men who knew that the words Athi and Baghavan represented the two aspects of the Supreme Being as the first and most ancient in order of time and the maker of the whole creation, and that the voluminous religious literature in Tamil has made frequent use of Athi for Siva as a comprehensive Divinity whose function was to create the world out of himself by the process of dividing or pahutthal. Some Sanskritised Tamil Scholars read and interpreted it as Baghavan or the Supreme Being and observed that the two words were bilingual dittonyms, very common when peoples speaking two languages (or professing two persuasions) lived side by side and used their own words for the same thing for mutual and clear understanding. This rational and intelligent view has shaken the fiction to its foundation. Some others find in Baghavan the name of Vishnu, protector, popularized by Baghavat Gita and Baghavat Puranam, and the poet, as an eclectic, probably denoted by Athi - Baghavan, Siva-

Vishnu or Mahesvra, to please both the contending zealots. At this stage, the name Valluvar was interpreted by an ingenious or fantastic commentator bent upon lifting himself in the social scale as a compound of 'val' (water) and 'uvar' (salt), water and salt being the essential and all important ingredients of all animal and vegetable kingdoms alike, and the poet's indispensableness in the literary world was thought to be signified by it. According to this view too, Valluvar was a causal name, and not the proper name of the glorious poet, which conveyed the sense of a world-philanthropist or great Vallal.

In oriental literature hypergamy in ancient times was regarded as no sin or act of shame. Half-breeds were thought to be more intelligent as Edmund in King Lear and genius was cradled and lived in poverty and penury. In accordance with these three axiomatic half-truths, the poet of the Kural was designated as a vile-born anuloma who made his scanty bread by weaving, the profession or craft of a sect of the Paraiahs. In this manner was evolved the whole romance of Tiruvalluvar's origin, profession and genius. One thing more was needed to complete the romantic edifice. The Paraiah Weaver-poet was imagined to have had a patron in Elela Singan, a rich yarn-trader and merchant-prince of Mylapore. When this imaginary link was supplied, the poet's birth place was shifted from Madura to Mylapore, the southern suburb of Madras, and a small temple was erected in a long-leaved bassia grove hard by, over the supposed grave or burial place, as a souvenir or memento, of the

great and illustrious world-poet. Though the romancer had taken great pains to make his fiction acceptable, he had yet another difficulty of his own make to encounter and surmount. He had to put in the plea that genius had no caste, as love, and that nobility consisted in appreciation of genius wherever born or found. It was said that Tiruvalluvar married Vasuki, a Vellala woman of good status and daughter of Markasagayar, a substantial land-lord. Men of status among the Tamil agriculturists preferred bridegrooms for their darlings among themselves of equal status and stood four-square against subtergamy and the production of prathilomas. Fortunately, the poet had no progeny, and his pattern or model wife died early to the poet's great grief and chagrin. How long he survived her in the *tabuthara* or widower-state as a real turavi, ascetic, or one separated from his sweet householder-life, and when he ceased to breathe, are not known.

This subtergamous incident raised doubts as to the authenticity of the fictitious romance, and a revolution in thought arose out of it. The Jerry-built romance tumbled down when the stanza of Nalkur-Velviyar was sprung upon the republic of letters. This tended to make Madura the poet's home or residence and panegyrised him as the linch-pin, as it were, of the renowned city. It lifted him in the social scale and assigned to him a high place in literature. As Muttra in the North was conspicuous as the city of Lord Krishna, the author of the famous Bhaghavat Gita, so Madura in the South was the sphere of the influence of the Kural-author, whose real name was still

shrouded in mystery, though this particular stanza which embodies the parallelism lent colour to the view that Mathanubangi was the poet's wife and Sennapothar was his name.

The reference to Muttra and Krishna has been objected to on the ground that Vada or uttara Madura signifies the modern city of Madura as contrasted with 'Then Madura,' the sub-merged ancient capital of Tamilaham and that Upakesi refers only to Parvati, Siva's consort and not Lakshmi. In that case the parallelism may be brought out this wise: As Siva was the presiding deity in the new city of Madura, so Tiruvalluvar, known as Mathanu Bhangi for his mother-like love of humanity as a Buddh stic ascetic and Senna Pothar for his poetic proficiency and sageness. was conspicuous as leader of the far-famed third poetic fraternity that sat and judged the merits of Tamil poets in that metropolis, otherwise called Vaigai floodfed rain inundated koodal, under the presidency of Lord Siva, Uma's sweet-partner. This interpretation, if acceptable, does not need the alteration or obviates the necessity for the correction of 'marruvil' into 'Maruvu' in the stanza 21 in question. The tyranny of customary interpretation is admitted on all hands to be a hard nut to crack. "The old-time bards speak of the city as Nan-mada-kudal or Cluster of Four Towers. It was also called *Northern Madura* to distinguish it from a former capital of the same name in the *extreme south* of the peninsula which was swallowed up by the sea," p. 32, *Madura*, by Major H. A. Newell.

These two names signify only 'mother-like being' and 'well-tongued man', and some scholars include these two among the dozen periphrastic names of the author himself. But it must be noted that Mathanubangi, Baghavan, Athi (called also Perali Mamuni) and Periall, were the names of certain Buddhistic monks, as well as the name Markasagayan, of the poet's father-in-law, the lord of many a rich farm and -tilth. Thus it will be seen that the originteryal mys about the

author's birth and pedigree continues to be a mystery still.

But a few gleams of light have, however, been thrown on his status and marriage, which must have facilitated his comraderie and companionship with the upper ten, his study of many sciences without caste prejudice and his acquisition of wide and prophetic experience. The tendency to glorify or deify men of merit and worth was and is strong in the Bharatha country and is easily excused. That Tiruvalluvar was a real Mahatma who put out the shining lights of the Madura Sangam is hyperbolic and incredible, whereas the opposite opinion that he shed brilliant light on the poetic fraternity in that city is worthy of credence. There is no internal evidence whatsoever in his poem as to his origin, status, profession, and home life, though the Garland makes it explicit that he enjoyed great contemporary fame and was held in great esteem and estimation by the succeeding generations of Tamil poets (Vide my *Critical Studies in Kural*, Study X, pp 82–9) and by the great masters of foreign languages as Father Beschi and the Rev. Dr. G. U. Popc in the modern age.

Recently, Bengali has been enriched by this precious treasury of sound knowledge and wisdom applied to life. In his Foreword to that translation, Mr. A. Sattanatha M. A., has sung its praise in this strain. 'What the Bible is to the Christian world, the Kural has been and is to the Tamils. It is a unique literary work in as much as the whole realm of knowledge of

the ancients is traversed by 1330 aphorisms—the greatest masterpiece of literary brevity. Tiru-kural is the work of one of the greatest Tamil Saints—Tiruvalluvar. This saint, like others, strove for and obtained his spiritual salvation, *not by renouncing the world* but through grahastha asrama(householder's life) He preached through 1330 couplets the message of *clean life.* There is no mention of Hindu Gods or of ritualistic worship throughout the pages of the Kural'.

The *Garland* praises the poet as a lamp dispelling darkness, as having dived into the hearts of humanity, and the poem as a repertory of practical wisdom. The poet's art, which consists in the use of the Short metre and in the subtle management of the Caesura, has claimed for him the names of Muthal pavalar (first poet), Peru-Navalar (great or master-poet) and merited the epithets of Na-pulamai (tongue-proficient), pa-murai-therintha (well-versed in prosody) prefixed to his name. The poem has been described as Muppal (st. 13), Poyya-moli (st. 21) Voi-moli (st. 22, 29, 40), and Voi-urai-valthu (st. 33), and its excellence has sanctified him thus: 'thevil sirantha tiru-valluvar (st. 39), Deiva tiru-valluvar (st. 17, 47), and poruvil-olukkam-poondar (st. 39). The poet was no schismatic: he gave condensed expression to the best and noblest thoughts and experiences of all great men in the oriental world, and the poem embodied the quintessence of his own wide studies (vide couplets 21, 322, 533, 543, 743, 941) and long experiences (vide 61, 1071 etc.). Kalladar rightly hits the point when he says that the poet based his classic

poem on his studies and experiences discarding the prejudices of various religious controverting sects: 'samaya kanakkar mathi vali kurathu ulakaneri kuri porul ithu entral, The poet was also a gentle critic whose pen never stung any heart and whose main aim was to criticise and humanize mankind by pressing nto his service apt simile, wit, humour and irony.

The contents of his great poem, which is reputed to be greater than the Mahabharatha, the Ramayana and the Vedas (St. 28), and which appeals to no particular races and creeds as they did, are universal and icosmopolitan in their nature, and they were indicated by Nathatthanar (St. 14), Siru-methaviyar (St. 18), Todi-thalai-thandinar (st. 20), Erichaloor Maladanar (st. 23), Pokkiar (st. 24), Mosikeeranar (st. 25), Karikannanar (st. 26), Peru Maruthanar (st. 35), and Kovurkilar (st. 36). The poet, a mighty mage beyond compare (st. 32), and the poem, of which each couplet conveys maximum sense in minimum words and directs the reader in righteous paths, is sweet to the mind and the ear, delicious to the tongue and the taste, and healing in its effect, never tedious but always attractive and pleasing, as the cynosure of the whole world.

"Age cannot wither *it* nor custom stale
Its infinite variety" – (Shakespeare)

Tolkappiam describes the objects of life to be enjoyment in the flush of youth, wealth-making in the adolescent life and righteousness in the down-hill age, and the reader will be well to follow this order in studying the kural. For the brisk and passionate youth can then steer clear of the pit-

falls of moods in affection; the Adult-man, both prince and peasant (the king is but a man, as Shakespeare says) will know how to conduct or comport himself in this serious world, and he of the declining Age will, having already learned to compose himself after his hardy struggles in the work-a-day world, be prepared for his victory over the terrors of death. If pleasure be the end and aim of the rigorous young man and the blushing maid, fame engrosses the attention of the manly money-maker and family-feeder, and the breeder of children and their cherisher, and resting or release from life's engrossments is sought after by the man or woman of advancing age through renunciation, contemplation and meditation, or concentration of mind on the Seat of Mercy, the Great Soul, or the Illuminating Self, in the world or out of it in retreat.

As Saint Tiruvalluvar was no orthodox religionnist but a believer in the Maker of the world, for whom he had no particular name, though he described him as 'Vahut-than', he was free from sectarianism and as his poem makes an universal appeal to humanity and application to life in general, so the interpretation of his poem must be more rationalistic and broad-minded than sectarian. But it is difficult for commentators and translators to get over the influence or bias of their heredity and environment. The Vedantist, the Siddhantist, the Buddhist, the Jain, the Christian—these men quite unconsciously interpret the couplets according to their natural, national or cultural bias. The Vedantist will find Varnasrama Dharma in plain

distiches and make out Anthanar as Brahmin, despite the definition given by the poet himself in this poem, and the explicit mention of Anthanar and Parpar in Tolkappiam as the names of two separate orders of Tamilians with distinctive functions for each in society. The Saiva Siddhantist quotes the first couplet of the very first chapter in support of his contention that Siva is Mahesvra and also the verses bearing on the Demon Drink. The Buddhist and the Jain refer to the condemnation of slaughter and flesh-diet and to the worship of Gurus or great men rather than God. The Christian gloats on the probability of the poet having heard Christ's Sermon on the Mount, though the great Moralist far transcends the Saviour in pressing on doing good to the evil-doer, not merely forbearing his evil action. Among the ten commentators of the far-famed Tiru-kural traditionally enumerated in a single stanza, Parimel Alakar and Mana-Kudavar have come out with flying colours with their commentaries. The former is well-known and popular, because his work came out first in the field in point of time, whatever his Vedic bias, and the latter, very late in its advent, has not still captured the imagination of the reading public, though his interpretation appeals to reason and common sense and his arrangement of the couplets is more sensible and clarifying. Though I have followed custom and tradition in the translation of the Text according to Pari-mel-Alakar, I have given under the title of each chapter, Manakudavar's arrangement of the couplets as M. A. followed by figures, which the reader will please note. Even Manakudavar, however rationalistic his interpretation

in most cases, could not rise above the biasing learning of the times (vide chapter V) and I cannot account for it otherwise in the absence of all knowledge of his birth, parentage and heritage.

If one couplet (chapter cx. 10) drew the attention of Mr. Drew to this poem, as an aerolite from the sky, and a heart-clencher, the poem, as a whole, preaching vegetarianism (to ascetics, as has been pointed out by the Rev. Mr. J. Lazarus, probably to justify the use by his kith and kin of meat-diet), universal benevolence, and purity of life and action, and the ways and methods of high statesmanship, must be viewed as a world-magnet, whose power of attraction will not cease as long as the world exists and unless a greater Avatar surprises the world with a work of transcendent value comprehending chapters on Democracy, Federation, Air-fights, Subterranean or submarine annihilating Engines etc., Modes of Warfare, most brutal and barbarous, and those on facilities of production, distribution and transport abridging waste of energy, time and space on the increase of social amenities at the least cost ultimately pauperizing the country noted for its plain-living, high-thinking, hospitality, veracity and service to fellowmen.

Among the ten commentators enumerated in a stanza, two have been mentioned above. A third commentator, Parithiyar, is peeping out, and his advent, which the Tamil world anxiously awaits, depends on the good-will and grace of his good and zealous guardians who keep the manuscripts as a treasure-

trove which they seem to be hardly willing to part with.

In this rendering of the Kural into English I have closely followed the text and tried my best to convey to the reader the spirit of the author. At the end of each chapter, I have given hints and made suggestions and observations to help the reader to appreciate the merit of the work aright. I close this Preface, once more calling the attention of the reader to the fact that, under the heading of each chapter M. A. or Manakudavar's arrangement of the couplets is indicated, as it elucidates the thought-sequence of its subject matter.

Karpaham,
Munnirpallam,
April 1939

M. S. PURNALINGAM PILLAI.

Part I. Virtue.

Chapter I. Adore and Attain.

(M. A. 1, 2, 3, 7, 8, 4, 5, 6, 10, 9)

1 All letters begin with A. The world has the Supreme Being as its first.

2 What avails learning (or any other act) unless men adore the holy feet of Him of Perfect Wisdom (which afford salvation).

3 They who approach the sacred feet of Him who has his abode in the heart of man or who is above all passions will live long on earth or enjoy longevity.

4 They who draw near the feet of Him who neither desires nor is desireless will suffer nowhere.

5 They who take delight in praising the real Great will be free from the baneful effects of both good and evil actions.

6 Long will they live who walk the righteous path of Him who has quenched the desires of the five senses.

7 It is hard for men to be exempt from cares of mind unless they gain the feet of Him beyond compare.

8 It is hard for men to swim the ocean of sin and suffering if they do not gain the feet of Him who is cool, dispassionate, impartial, and the ocean of virtue.

9 The unbowing head before the feet of the Eight-qualitied Being avails nothing like the palsied sense.

10 They who gain the Lord's feet will swim the ocean of birth (make a successful voyage in life) and those who do not gain them cannot swim it.

NOTE. M. A- stands for Manakkudavar's logical arrangement of the couplets iin Parimel-Alagar's edition.

1 *Adhi, Bhagavan* - terms used by Saivas, Vaishnavas and Samanas for Siva, Vishnu, and Arha, as the chicf object of their worship.

2 Read Matra (மற்ற).

5 To be quiescent or actionless is said to be the height of holy living.

9 Eight-qualitied - omnipresent, omniscient, immaculate, perfect, supreme, incomparable, virtuous, and gracious. This chapter is alleged to be descriptive of God-like men who are above all mortals.

Chapter II. The Beauty of Rain.

(M. A. 8, 9, 10, 3, 6, 7, 4, 5, 2, 1)

11 As the world sustains itself or progresses with rain from the sky, it is ambrosia or nectar, so to be understood,

12 It is rain that makes not only good food but also serves as drink to all livers.

13 If clouds gather in the sky and do not rain, the vast sea-girt world will be sorely afflicted with lasting hunger or famine.

14 If the rich resource of rain-bearing cloud fails or there be rain-scarcity, the ploughmen will not plough with the yoke of oxen.

15 It is rain that both ruins and aids the ruined to rise.

16 If there fall no drops of rain from the sky, green grass will hardly sprout or lift its head.

17 Even the vast ocean will stint its nature (beauty, vastness, huge volume, wealth) if the rain-cloud keeps back from raining (after thunder and lightning).

18 If rain-clouds fail, there will be neither feast nor festival nor offering here to gods above.

19 If it does not rain, there will be neither munificence nor penance in the world.

20 Should there be no rain, there will be no flow of water, and the world cannot abide without it, or none will perform his duty.

17 *Note.* The sea-plants and animals will die, and pearls and corals wiil not be produced. Pearls are said to be formed during the May showers, and corals in October when the rainy season begins.

Chapter III. The Greatness of Ascetics.

(M. A. 1, 2, 6, 3, 5, 9, 4, 7, 8, 10).

21 The greatness of the renouncers of worldliness as a matter of duty is the highest good assured in all literature.

22 If the greatness of ascetics is to be measured, it will be like numbering or counting those that have passed away from the earth.

23 The greatness of those who have taken to ascetic life, after duly weighing the two states, the present and the future, shines in this world.

24 He who keeps strict watch and ward over the gateway of the five senses with the goad of knowledge or resolution sows the seed for the

rich harvest of ascetic greatness.

25 The power of the extinguishers of the five is amply attested by Indra, the monarch of the celestials of the starry expanse.

26 The great do rare things or work wonders. The base are those who are unable to do them.

27 The world abides by the word of him who knows the ways or workings of the five—taste, light, touch, sound and smell.

28 The greatness of Sages (men of mighty words) is revealed in holy writings in vogue in the land.

29 The wrath of those standing on the high mount of virtue after a hard ascent can hardly be borne for a moment.

30 Anthanars are ascetics who behave graciously towards all other lives.

Note. *Neetthars* are ascetics for life while *thuravies* are renouncers of worldly life in old age. This chapter bespeaks the Jaina tone of this great work.

Chapter IV. Urging the Force of Virtue.

(M. A. 1, 8, 2, 10, 9, 3, 4, 6, 5, 7).

31 Virtue yields glory and wealth. What greater gain is there for human life than that?

32 There is nothing more profitable than what Virtue can afford. There is no loss worse than forgetting it.

33 In all possible ways, wherever you can, strive to practise virtue or do your duty without intermission.

34 Virtue is spotlessness or specklessness in mind.

All else is of the nature of noisy pomp.

35 Virtue consists in avoiding envy, lust, wrath, harsh word—these four.

36 Practise virtue now, to day, without procrastination, till the moment of death ; for it will be undying help at the moment of death.

37 What the way of virtue is needs no saying. It can be seen in the bearer and in the rider of a palanquin.

38 If virtue be practised incessantly, without losing a day, it will, like a stone, block up the way of future life.

39 Pleasure accrues from domestic virtue alone. All the rest yields no pleasure and deserves no praise.

40 Virtue or good deed is what one ought to do : Vice or ill-deed is what one must shun.

Note. 39 Domestic life depends on money while austere life depends on physical strength or mental vitality. Distinguish between *active* or *positive* and *passive* or *negative* virtues.

Chapter V. Household Life.

(M. A. 1, 2, 3, 4, 5, 6, 8, 7, 10, 9).

41 The householder is he who stands in good stead to the congenial, natural or virtuous three.

42 The so-called householder is the support of the ascetic, the indigent and the deceased.

43 To cherish or gratify the southerners (spirits, manes) in the fivefold Tamil land, their deity, guests, kindred and self, these five every day, is

his first duty.

44 He who shares his meal with others in dread of committing sin will never suffer from want.

45 If love and virtue govern the household, it will be its fine quality and fruit.

46 If the domestic life be lived in virtue, what better can be gained in other ways?

47 If the householder lives in the usual simple style, he will be the crown of all that strive.

48 The domestic life lived in virtue and setting others to do likewise needs more patience than the life of the ascetic.

49 The so-called householder's life is virtue, and it is good if it be free from detraction.

50 He who lives the life of the householder like others or amenable to others in this world will be counted upon as a god among the celestials.

Note. 41 Father, mother, kinsman? Poet, singer, dancer (*Parithi*)? 42 Note the repetition of the ascetic, which can be avoided by taking the natural three in couplet as Parithi has done.

Chapter VI. The Good Wife or Life Mate.

(M. A. 1, 2, 6, 4, 8, 7, 3, 9, 5, 10).

51 She is a good wife who keeps up the dignity of the household and lives according to the means of her husband.

52 If the wife lacks the power of domestic management, the household life will be sham or nothing, however dignified in other respects.

53 What will the house lack if the wife be virtuous? What will be there in case she be graceless ?

54 If a woman maintains her chastity firmly and beyond a doubt, what greater thing can there be in the world than a chaste woman?

55 It rains instantly at the word of the woman who, though she adores no god outside, adores her lord as she rises from her bed.

56 She who guards herself, looks to her husband's comfort, and indefatigably preserves the name and fame of the family, deserves the name of woman.

57 What avails guarding women shut up in the house? Their honour is their most secure sentinel.

58 If women who marry *i. e.* wives adore their husbands, they will be much honoured in the world of the gods.

59 If husbands have no praiseworthy wives at home, they can never have the lion-like, majestic, walk in the presence of their slanderers.

60 They say that an excellent wife is a blessing to the house, and that her bearing good children is its precious ornament.

Note. 55 The relationship between husband and wife is not one of servility but of mutual respect and reverence.

Chapter VII. The Begetting of Children.

(M. A. 1, 2, 3, 4, 5, 6, 9, 7, 8, 10).

61 We know no blessing among our acquisitions other than begetting intelligent or docile children.

62 If virtuous children be begotten, no evil will approach even in the sevenfold birth, nor reproach.

63 They say that their children are their treasures. Their fortunes accrue to them from their own good actions, with due regard to their parents.

64 It is sweeter far than ambrosia, the food mixed up or mashed by the little fingers of their chiidren's hands.

65 It is a physical pleasure for parents to touch the body of their children ; it is sweet to their ears to hear them speak or babble.

66 Those who have never heard the babblings or prattlings of their children will say that pipe and lute are sweet or produce dulcet sounds.

67 What good the father can do to his son is to enable him to take the front rank in Councils.

68 To have their children praised to be more intelligent or better educated than themselves is sweet to every human being in the great world.

69 The mother who hears the world praising her son as a learned or perfect man feels greater joy then than what she felt when she begot him.

70 What recompense the son can pay his father is the world's saying, what austere life his father must have lived to beget such a son.

Note. Couplets 67, 69 and 70 alone refer to sons separately while all the rest refer to children in general, sons and daughters alike and as a whole. This chapter denies no learning to girls, whose sphere of activity is their home and not the state council in which sons take part and win their laurels. Couplet 62 probably refers more to the natural moral excellence of girls at home as 61 refers to the learning of sons to be exhibited in public life. Both are no doubt entitled to the acquisition of learning and to the acquirement or endowment of moral worth.

Chapter VIII. The Wealth of Love.

(M. A. 10, 5, 6, 8, 7, 9, 1, 2, 3, 4).

71 Is there any bolt to shut up love? The lover's tiny eye-drops (tears) betray the love within and its sufferings.

72 The loveless are selfish and have all to themselves: the loving ones sacrifice even the bones of their body for others.

73 The connection between the dear soul and the body built of bone is the union of love with it.

74 Love yields the wealth of fond desire which, in its turn, yields friendship of rare excellence.

75 The excellence attained by the conjugal enjoyers on earth is said to be the result of their tranquil life in love.

76 A few ignoramuses say that love helps virtue alone: they don't know that love cures evil passions too.

77 As the scorching sun scalds the boneless creatures (worms), so does the god of virtue scorch the loveless.

78 Life lived at home without love at heart is like the dry tree shooting forth tender leaves on hard rocky soil.

79 Of what avail are the external limbs of the human frame if men have no love within or at the centre as its internal organ?

80 The body sprung of love is soul's abode. Bodies without love are mere skeletons covered with skin.

Note. 72 The loving ones are ultra—altruists.

Chapter IX. Entertaining Guests.

(M. A. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10).

81 To sit and cherish the life of the householder is all for the sake of liberally entertaining guests with kindly acts.

82 For one to eat alone leaving guests in the cold outside is undesirable, even though the food he takes be ambrosia, which gives immortality.

83 The life of him who welcomes and entertains guests everyday will never suffer want nor run to waste.

84 The house of one who entertains guests with a cheerful face will be the habitat of Lady Fortune with a cheerful mind.

85 The field of him who cherishes guests first and then eats the remnants himself–does it need seed–sowing?

86 He who tends the out–going guests and waits for treating the incoming guest is the welcome guest of the celestials.

87 It is not possible to say what sort of thing is hospitality. Its worth is as the worth of the guests entertained.

88 Those who do not entertain their quests or cherish hospitality will regret the loss of their stores despite their vigilant watch over them, and cry 'we are quite forlorn.'

89 Poverty amidst plenty is the folly of inhospitality to guesfs. It is found in senseless mortals.

90 The 'anicha' flower fades with smelling. The guest's face fades at the site of the wry face of the host.

Note. 85 There will be bumper crops by the Grace of God with little or no effort. 90. Cheerfulness, courtesy, and kind words are the characteristics of hosts.

Chapter X. Speaking Sweet Words.

(M. A. 8, 1, 2, 6, 4, 3, 7, 5, 9, 10).

91 Sweet word is the word mixed with love of those who discern the truth without fraud.

92 If one speaks sweet words with a smiling face, it is better than giving with a willing heart.

93 To speak sweet words is charity if accompanied by beaming face, loving eye, and sincere heart.

94 Those that speak sweet and delightful words to all will never suffer from pinching poverty.

95 To one who is lowly and who speaks sweet words, it is an ornament. All else is other or indifferent.

96 If one seeking good speaks sweet words, evil will wane and charity will wax.

97 Fruitful and righteous words, words dissociated from unrighteousness, will induce deeds of charity and goodness.

98 Sweet words free from vulgarity will delight hearts here and in the world to come.

99 Why does he use harsh words who sees that sweet words afford pleasure?

100 To use bitter words while sweet words are ready

to one's hand is to make choice of unripe to ripe fruits.

Note. All other ornaments are no ornaments at all. Ripe fruits are sweet and unripe ones sour. The choice of the latter is a senseless act.

Chapter XI. Gratitude: Recognition of Good one.

(M. A. 3, 5, 4, 6, 8, 1, 7, 2, 9, 10).

101 Both earth and heaven can hardly requite the spontaneous help rendered altruistically.

102 A good conferred in time, though small, is worth more than the earth.

103 The help rendered without a thought of requital is greater than the Ocean if its merit be duly considered.

104 Though the good done were small as millet seed, those who could appreciate it would deem it much higher than the tall and towering palmyra.

105 Help has no measure of its own. Its worth is as much as the worth of the recipient.

106 Forget not the friendship of the spotless great, forsake not the friendship of helpers in times of dire need or great distress.

107 The friendship of those who wiped out one's sorrow will be remembered in all the seven worlds in the sevenfold birth.

108 It is not good to forget the good done. It is good to forget the evil, harm, wrought, and that, instantly.

109 Though murderously horrible injury be done, the

grateful thought of a single beneficent act done erewhile will wipe it out.

110 Those who have murdered good whatever it was may survive, but those that murder benefit conferred will never be immune.

Note. 101 Help rendered unsolicited without any aid received before. 109 A friend in need is a friend indeed.

Chapter XII. Justice : Impartiality.

(M. A. 3, 10, 7, 9, 5, 8, 6, 1, 2, 4).

111 To be just or impartial is good, if the act be not swayed by any partiality or difference between man and man.

112 The wealth of the man of integrity will suffer no loss : it will exalt his posterity.

113 Though it yields only good, abandon on the very day the wealth ill-gotten by partiality.

114 It will be seen from their respective posterity if the fortune-makers have been upright or dishonest.

115 Adversity and prosperity attend on all. To be upright or impartial in mind marks out sages as their precious Jewel.

116 If one's heart swerves from the upright path and does wrong, let it discern, 'I go to ruin'.

117 The world will not look upon him as poor who keeps to the middle course and holds fast to good actions, though he occupies a low position.

118 It is the shining badge of Sages not to lean to one side but to keep to the middle like the balance rod that holds the scales even.

119 If the heart does not lean to one side outright, Justice or Integrity will have no word to say.

120 To one who trades, it will be good trade if he takes good care of others' goods as he does for his own.

Note. 120 The simile of the balance in 118 probably suggested the only reference in the poem to the art of the tradesman.

Chapter VIII. The Wealth of Self Control.

(M. A. 10, 1, 2, 4, 8, 3, 5, 7, 6, 9).

121 Self-control leads to the society of the immortals, Non-control of it leads to abysmal darkness.

122 Guard self-control as wealth. There is no gain greater than that to human life.

123 If a man exercises self-control in good ways, knowing that it is wisdom, it (the wise self-control) will lead to glory.

124 The proud appearance of the man of self-conquest, inflexible in his attitude, is greater and grander than that of the mountain.

125 Humility is good to all. Among them it is splendid wealth to the wealthy.

126 If a man can, like the tortoise, control his five senses in one life, it will be a blessing to him through the seven worlds.

127 Let men govern their tongue. If they fail to control it, their words will lose their weight, and sorrow and grief will overwhelm them.

128 If an evil word will produce a single good effect, it will come to naught and breed evil.

129 The wound caused by burning will heal in course of time. The tongue's caustic reproach will never heal.

130 The God of Virtue will come across the path and bide the time of the man who guards his wrath and learns and is able to subdue self.

Note. 126 The seven worlds and the sevenfold birth are used to denote the extent of space and time respectively. The transmigration of souls was believed in the hoary past.

Chapter XIV. The Wealth of Demeanour.

(M. A. 10, 1, 5, 3, 6, 4, 7, 8, 9, 2).

131 As good conduct or demeanour makes excellence. it ought to be preserved more carefully than life.

132 Let one take pains and cherish and guard decorous demeanour. It is sole aid to him even though he learns it by making research and practising self-control.

133 Nobility is wealth of demeanour, and lack of it will indicate base birth.

134 Though forgotten, the sacred text once conned may be re-learnt. The scholar will lose his worth and nobility if he lacks good demeanour.

135 As the envious man is bereft of opulence, so the man of no demeanour is devoid of greatness.

136 The strong-souled will bate no jot of good demeanour, knowing that any lack in it will entail the greatest disgrace.

137 Men of good demeanour will attain dignity as

those who are lacking in it will be open to severe censure.

138 Good demeanour will be the seed of good, but evil demeanour will cause eternal distress.

139 It is not possible for men of good demeanour to utter evil words even by way of slip.

140 Senseless are they who, though learned in many things, have not learned to move in close harmony with the world.

Note. 131 Conventional behaviour is signified by decorum. 134 Astronomers were held in reverence by the Tamils. Read 'Mānda' for 'Parpan'—(Parithi). *Pirappu*, birth as man. 140 The smart men of the times advocating reforms will do well to lay this to heart.

Chapter XV. Not Lusting for Adultery.

(M. A. 2, 3, 5, 4, 6, 7, 1, 8, 9, 10).

141 The folly of lusting for another's wife cannot be found in the world among those who are well-versed in sciences of virtue and wealth.

142 Among those that transgress virtue, among the sinners, none are more foolish than adulterous hunters after other men's wives.

143 Those that live doing evil to the indubitably virtuous are none other than the living dead.

144 They who seek a neighbour's wife without the least reflection about it, whatever their status be, gain nothing by it.

145 The adulterer who thinks it a trifling matter to trespass into another's home will entail undying, ever-lasting infamy.

146 Enmity, sin, fear and infamy–these four will never leave the lusty adulterer.

147 He who does not covet the chaste wife of another man will be a virtuous householder.

148 The great manliness of not seeing another's wife with a lusty eye is not only a virtue to sages but exemplary conduct.

149 If it be asked who are entitled to all good things, they are those that touch not the chaste wife of another in this boisterous sea-girt world.

150 Though a man does evil, trespassing on the bounds of virtue, it is good not to lust after the womanliness of another's chaste sweetheart.

Note. 144 The millet seed stands for a trifle. The wife as the property of her husband is sacrosanct and inviolable.

Chapter XVI. The Wealth of Patient Endurance.

(M. A. 4, 1, 6, 3, 7, 8, 2, 5, 10, 9).

151 Like the earth that bears the delvers, to put up with one's scorners is best.

152 To forbear one's excesses is always good, to forget them is even better.

153 The worst exigence is inhospitality to guests. The greatest might is forbearance of fools.

154 If it be desired that the highest respect should be kept up, cherish endurance and behave well.

155 The great will not in the least esteem the revengeful, but will treasure up in their hearts the patient and persevering, like precious gold.

156 The revengeful can have transient or ephemeral

pleasure; the patient are praised for ever, as long as the world lasts.

157 Though others do us no good, it is good that we feel keenly for their ill-deed and do no vicious action in return.

158 Let us overcome by our righteousness those who have in their pride done us great injustice.

159 Those who bear up the painful words (abuses) of transgressers are purer and nobler than ascetics.

160 The great do penance by fasting, taking no food. They are only next in rank to those who endure the bitter words of other men.

Note. To err is human, to forgive divine. Forgive and forget, 'The rarer action is in virtue than in vengeance'-Shakespeare.

Chapter XVII. Not Envying.

(M. A. 1, 2, 6, 3, 10, 7, 8, 9, 4, 5).

161 Accept as decorum one's nature of unenvying at heart.

162 If one can free himseif from envying anybody in the world, it will be the best gift beyond compare.

163 Hs who desires neither virtue nor wealth is verily the man who does not covet the wealth of other men.

164 The wise do no unworthy acts through envy as they know that it will tempt men to do evil actions and bring on them disgrace.

165 Envy itself is enough for the ruin of the envious though foemen fail to wreck it in ambush.

166 The family of him who envies gifts to others will certainiy go to pot with neither food to eat nor clothing to wear.

167 The goddess of fortune will point to misfortune him who is envious by showing like envy to him.

168 Envy, called a Sinner, slays good fortune and hurls the soul down to the hell of fire.

169 The prosperity or success of the envious-hearted and the failure or adversity of the good-hearted will make men think and reflect.

170 There is none prosperous through envy, and none free from envy ever bereft of good fortune.

Note. 166 Embodied by Kamban in his Ramayanam.

168 My heart laments that virtue cannot live out of the teeth of emulation (envy).—*Julius Caesar.*

Chapter XVIII. Not to be Greedy.

(M. A. 7, 5, 4, 3, 2, 6, 1, 9, 10, 8).

171 If the well-gotten wealth be coveted without justice, it will ruin the home and also lead to evil.

172 Those who feel ashamed of partiality will not do an unjust thing out of greed for immense gain.

173 Those who desire other, heavenly or lasting joys will do nothing not virtuous out of excessive desire for earthly or transient pleasures.

174 Those who have overcome the senses and have had pure (not impure) vision will not be greedy out of exigence.

175 Of what avail will minute, extended (extensive)

learning be if hateful things be done to all out of greed.

176 He who, out of greed for grace, stood firm in the righteous path will go to ruin if he hankers after Opulence and devises evil plans for getting it.

177 Desire not success out of greed. When it matures, it seldom brings good.

178 If the cause for non-diminution of wealth be sought, it will be found in not being greedy for others' well-begotten wealth.

179 The goddess of fortune will embrace the man who she knows full well has known the strength of virtue.

180 Thoughtless greed will bring on extinction. The pride of non-desire will bring about Victory.

Note. Can wealth give happiness ?—*Young*. 'His best riches ignorance of wealth-' (Goldsmith). Measure is medicine.

Chapter XIX. Non-aspersion.

(M. A. 3, 5, 2, 1, 4, 9, 6, 7, 8, 10).

181 Though one speaks no words of virtue and does only ill-deeds, to say that he does not backbite is very pleasing.

182 To do evil, making default of virtues, is not worse than aspersing with a feigned smile.

183 Better than making a living by slandering is death which affords the wealth ensured by Virtue.

184 Though you speak unkind words in harsh tones in one's presence, don't utter in his absence words, the effect of which you do not anticipate.

185 It will be seen from base backbiting that one does not possess a virtuous heart though his tongue blabs virtue.

186 The world will tell the worst sins of him who slanders others behind their backs.

187 Those who know not well how to say pleasing words and be friendly, will sever friends by sowing discord.

188 What will they not do with strangers, who by nature will speak out the faults of their most intimate friends ?

189 I believe the world will bear, out of charity, the load of him that casts aspersions behind the back, taking care to do so in the absence of the slandered.

190 If each person scans his own faults as he does his neighbour's can any evil befall a living man or undying soul ?

Note. 182 'One may smile and smile and be a villain'.
190 Self-scrutiny habituates the avoidance of aspersion.

Chapter XX. Not To Talk Idly.

(M. A. 6, 2, 3, 4, 5, 7, 10, 8, 9, 1).

191 All will despise the man who talks idly, kindling the wrath of many.

192 To talk idly (speak profitless words) in the presence of many is worse than doing ungracious acts to friends.

193 Profitless braggadochio proclaims an idle talker.

194 Senseless sordid talk to the throng will delight none and divorce them from good deeds.

195 If men of worth utter vain words, fame and greatness will depart from them.

196 Call him not son but chaff among men, one who indulges in or is fond of idle talk.

197 You may speak vain words if you please. But it is good that sages do not have silly or idle talk.

198 Wise men who weigh their words will not speak words that are not pregnant with wisdom.

199 Men of clear, unbewildered vision will not speak vain words even in self-forgetfulness.

200 If you will speak, speak profitable words. In case you speak at all, never speak vain or idle words.

Note.

198 'Give every man thine ear, but few they voice'.

200 'Words are wise men's counters, but they are the money of fools ?—(Hobbes). Words are like leaves, and where they most abound much fruit of sense beneath is rarely found—(Pope). 'Full of sound and fury, signifying nothing'.—(Shakespeare).

Chapter XXI. Dread of Evil Deeds.

(M. A. 8, 7, 10, 4, 5, 6, 2, 3, 1, 9).

201 The sinful will not dread, the great will dread the wanton pride of sinful action.

202 As evils grow evils, they are dreaded even more than fire.

203 They say that it is super-wisdom not to retaliate evil to those who make us suffer.

204 Don't do evil to any person even unconsciously. If you do it, the god of virtue will take revenge on the evil-doer.

205 D8n't do evil on the score of poverty. If you do it for that reason, your evil deed will make you poorer still.

206 Don't do to others what may be called evil deeds if you wish that sins do not afflict you.

207 Those who have incurred any other enmity may escape, but the enmity of evil done will hotly pursue and undo the doers.

208 The ruin of evil-doers will closely pursue their sinful actions as their own shadow does their steps.

209 If you hold yourself dear, don't approach anything that may be called evil.

210 He will be a man devoid of ill-deeds if he does not do evil to others in an out of the way manner.

Note.

202 Yagas, sacred sacrifices, of animals, may yield good, but evil deeds are like destructive fires.

Chapter XXII. Knowledge of Obligation.

(M. A. 2, 1, 10, 9, 6, 7, 8, 3, 4, 5).

211 No recompense does duty demand. How does the world oblige rain ?

212 All the wealth acquired by physical labour is for the sake of obliging the great.

213 No good better than obligation to others can be won in heaven (the world of gods) and here on earth.

214 He lives who knows what is acceptable to others' The rest will be ranked with the dead.

215 The wealth of the wise man who desires to do

good to the world is as the full reservoir to the village as a whole.

216 If wealth goes to an obliging man, it will do good to all like the fruit-bearing tree in the heart (middle) of the village.

217 If the liberal-minded man has an accession of wealth, his wealth will serve all humanity as the tree with its bark, leaf, flower, fruit etc. that fails not to cure with its healing balm.

218 Those who have by nature a due sense of duty will not fail to oblige even though they be in want.

219 If the benefactor becomes poor, his poverty is due to his paucity of beneficence.

220 If obligation will entail loss to any man, it is fit that he sells himself and fulfils his duty.

Note. 220 Compare 'noblesse oblige'.

Chapter XXIII. Giving.

(M. A. 2, 1, 3, 4, 10, 9, 8, 6, 7, 5).

221 To give to the needy is real gift. The rest partakes of the nature of looking for return or requital.

222 To receive gift or to beg is bad, though the path pursued be good. To give is ever good, though there be no promise of heaven.

223 To give without pleading dire penury becomes a man of noble birth.

224 Till the suppliant's face is seen to be cheerful, mere commiseration without giving is no good.

225 To bear hunger is a devotee's merit. To appease that hunger is higher in merit.

226 To relieve the wasting hunger of the needy or destitute is for the earner of wealth the proper place to lay by.

227 The dire disease of hunger will scarcely touch him who habitually shares his meal with the hungry.

228 Hard-hearted men are they who hoard but to lose. Probably they know not the pleasure of cheerful giving.

229 It is certainly worse or more painful than begging if they who, to replenish the store, eat their own themselves, alone without giving to others.

230 Nothing is more painful than dying. Even dying is sweet for a man if he cannot afford at all to give.

Foot Note.

222 Ordinarily beneficence aims at moksha.

224 Fine words butter no parsnips.

Chapter XXIV. Praise or Laudation.

(M. A. 2, 3, 4, 5, 10, 1, 6, 8, 9.)

231 Giving is laudable living. Without it life has no real gain.

232 The words of all who speak are in praise of those that give to those that ask.

233 Nothing stands undying in the world but high fame incomparable.

234 If one attains wide renown, as wide as the earth, the heaven of the supernals will not extol wise men.

235 Evil often accrues in the guise of good. Undying fame rarely accrues to any but the wise.

236 If you appear at all in the world, do so with fame. They who make no fame had better disappear from than appear in it.

237 Why blame the despisers when you don't feel the blame of having made no fame?

238 If you don't bear the child of Fame, the whole world will reproach you (it will be a reproach to all the world).

239 The earth bearing the burden of the body that makes no fame will be barren of goodly luscious fruits.

240 Men who live without blame are those that really live and men who pass their days in infamy don't live at all.

Foot Note.

233, 235 The purest treasure mortal times afford,
Is spotless reputation; that, away,
Men are but gilded loam or painted clay :-(Shakespeare)
Good name, in man and woman, dear my lord, Is the immediate jewel of their souls (*Ibid*).

Fame, *conceived* by scholars, *brings* forth poverty, and brings on death,

Fame is the spur that the clear spirit doth raise,
(That last infirmity of noble mind)
To scorn delights and live laborious days—(Milton)

Chapter XXV. The Wealth of Grace.

(M. A. 2, 1, 3, 4, 5, 8, 6, 9, 7, 10)

241 The wealth of Grace is wealth of wealth. The wealth of gold even the vilest have.

242 Make the wealth of Grace by seeing it in righteous ways. It is your only mainstay, whatever other ways you devise for it.

243 To enter the world of darkness and pain is not for those who have grace at heart.

244 No deed, they say, to be dreaded by him who cherishes souls and wins grace.

245 Men of Grace suffer no pain here at any time. The vast plentiful world where winds blow bears witness.

246 Those who lose grace and do graceless deeds are, say they, men divested of true wealth and in oblivion of their suffering.

247 As this world is not for the poor, that world (heaven) is not for men devoid of grace.

248 Men of indigence may make riches at times. Men bereft of grace are undone once for all, seldom do they get better.

249 If the charity of an unbenevolent (graceless) man be carefully scrutinized, it will be found to be just like the unwise man having a vision of the great truth.

250 Think of yourself in the presence of the valiant when you, in angry mood, fall upon men weaker than yourself.

Foot Note.

243 Hell is a world of darkness and agony.

245 Note the similitude of nature.

248 Note the metaphor of blooming in season.

(M. A. 3, 2, 4, 6, 10, 5, 1, 7, 8, 9)

251 How can a man have grace who eats the meat of other animals to fatten himself?

252 Those who are reckless cannot have enduring wealth. So meat-eaters cannot have the wealth of grace.

253 The mind of those who feed themselves on savoury meat can do no good as the implacable heart of men who are accustomed to wear arms.

254 Not to kill is grace. To kill is what is called lack of grace. To eat the meat of the killed animal is unworthy.

255 The temple of life subsists when no meat is taken. He who eats meat goes to hell, which will not disgorge him.

256 If the world will not buy meat for eating, none will sell meat for the sake of making money.

257 If those who eat meat feel that it is the ulcerous wound of other animals, they ought to desist from eating meat.

258 Those who are free from blame and have the clear vision will not eat the meat of animals which have lost their life or which are slaughtered.

259 One had better not slaughter an animal and eat its flesh than pour ghee and make a thousand sacrifices.

260 All living beings will lift both their hands together and worship him who kills not and who rejects meat.

Foot note.

259 Condemns Sacrifices and ritualism. 260 Shows the refining influence of Buddhism. It is said that the poet has proscribed meat-eating for saints, sages and devotees,

Chapter XXVII. Penance.

(M. A. 4, 3, 2, 8, 10, 1, 6, 5, 7, 9)

261 To bear the pains of privations and to refrain from doing pain to life–these are the beauties of penance.

262 Penance becomes those who are real penitents. It is sheer waste of time and energy if others undertake it.

263 To provide the necessaries for the ascetics, other men seem to have forgotten to do penance.

264 Undoing foes and doing good to friends of virtue, penance can achieve, if these be willed by them.

265 Penance will be attempted here in this life as its performance will achieve exactly whatever is desired.

266 Those who do penance discharge their legitimate round of duties. Others do vain things, caught in the mesh of desire.

267 The pain of those who do penance indefatigably will do them good, as gold in glowing fire becomes refined and shines forth.

268 All other lives or souls worship him who leads an unselfish or disinterested life.

269 Those who have won power by penance can quite succeed in overleaping or vanquishing death.

270 Why many are poverty-stricken is obvious. For only a few do penance while many shirk privations.

Foot Note.

The poet believes in the occult powers of those who fast and perform penitential actions. 264 Viswamitra and Thadaga illustrate it. 261 Alludes to the story of Markandeya.

Chapter XXVIII. Immoral Conduct.

(M. A. 6, 5, 3, 4, 8, 7, 2, 1, 10, 9)

271 The fraudulent conduct of men of deceitful mind will be laughed at by the five elements within themselves.

272 What can the sky-high, holy appearance do to a man whose conscience accuses him or who is conscious of his own guilt.

273 For a man who has no power of self-control, to put on a brave appearance is just like a cow wrapped in a tiger's skin grazing with impunity.

274 To do an immoral action under cover of penance or ascetic life is just like a fowler lurking in a bush and ensnaring birds.

275 The fraudulent conduct of those who profess renunciation will bring forth many an evil, self-convicted of follies.

276 None are more cruel-eyed than those who have not renounced the world in their mind but who falsely profess to have renounced it and yet live well in it.

277 The world has men who shine bright outward as well as those who are dark or jet-black

inward like the wild licorice or carat seed with a dark spot at the tip though bright red all over.

278 Many are the men who, though foul-hearted, appear holy, bathing in sacred waters, and pass for great men in the eye of the world.

279 Like the arrow which is dreadful in its effect and the crooked lute which is sweet to the ear, men are to be judged by their deeds.

280 One need not shave his head naked or grow his hair long if what the world condemns be shunned.

Foot Note.

273 The havoc wrought by wicked men wearing the Sanyasi garb or ochre-dyed gown is condemned.

273-4 Illustrate the evil of those who profess to be holy.

279 The similes of the arrow and the lute illustrate the folly of judging men by their appearances.

280 Compare : A tree is known by its fruit.

Chapter XXIX. Avoiding Fraud.

(M. A. 1, 2, 4, 5, 7, 8, 9, 10, 6, 3)

281 He who has a strict guard over his mind against committing any fraud is the man who may be said to beware disdain.

282 To harbour in mind the idea of defrauding another's wealth is sin indeed.

283 The gain that comes by fraud will go to ruin in haste, though it might seem to grow apace and beyond bounds.

284 The lust for fraudulent gain will cause undying pain in the end as its fruit.

285 They who watch for fatigue or forgetfulness on the part of those who own wealth with a view to defraud it will never become the subject of love in the hope of obtaining grace.

286 They who cannot act within prescribed bounds will be those who are extremely lusty for fraudulent gain.

287 To cherish the dark art of theft or fraud will not be found in those who have desired and gained the power of measuring everything in the world.

288 Like virtue which has its seat in the heart of those who have learnt moderation, deceit will reign in the heart of men of fraud.

289 They who are no experts in arts other than fraud will commit excesses and meet with instant death.

290 Deceitful men will lose their body (the seat of the soul), as surely as honest men will not fail to enter the world of the gods

Foot Note.

285 Opportunity makes the thief. 286 Moksha or Bliss is attained by true hermits who have absorbed the truths of the Saiva Siddhanta System. "Be true to thyself and thou shalt not be false to any man."

Chapter XXX. Truth or True Word.

(M. A. 3, 4, 1, 5, 6, 7, 8, 9, 10, 2.)

291 What is called Truth or True Word may be defined to be speech without the least taint of evil.

292 Falsehood may take the place of the truthful word if it can produce blameless good.

293 Don't speak what your heart knows to be false. After uttering falsehood, your own conscience will scald you.

294 If a man acts without being untrue to his mind, he will be in the midst of all who live in the world (with success).

295 If a man speaks truth from the bottom of his heart, he will be a greater man than those who do penance as well as dispense charity.

296 No praise like to uttering no falsehood. No utterance of falsehood will yield (be the mother of) all manner of virtues.

297 If one can keep one's self all his life from uttering any falsehood, it will be as good that he does no other charity.

298 External cleanliness can be had by the use of water. Internal purity can be found out from one's spoken word.

299 All lamps are no lamps to sages. Their only lamp is the lamp of non-utterance of falsehood.

300 Of all things found by us to be true, there is no virtue better than truth-speaking in any way.

Foot Note.

300 Here again the author's personal experience, the use of 'we'. Vide couplet 61. The mouth is said to voice forth what is in the mind. The story of Harichandra illustrates strict adherence to truth under the severest trials.

Chapter XXXI. Not Being Angry.

(M. A. 2, 4, 1, 8, 5, 6, 7, 3, 9, 10.) •

301 He really checks his anger who does indulge in it where he can. Else what matters it if it be reined or given the reins.

302 Anger is bad where it cannot be indulged in. The evil is greater where it can be given full scope.

303 Whosoever he be, forget your wrath against him. It will else beget countless evils.

304 Wrath will kill smiles and delights No other foe can there exist worse than wrath.

305 If one would have self-guard, let him guard against wrath. Else wrath will kill him.

306 Wrath, the Killer of associates, will burn the helpful float of dear kinsman.

307 He who cherishes wrath as a good thing, is like the hand of him who smites the ground and feels acute pain.

308 Though one does great injury like many flames of fire, it is well for him, - if possible, to avoid anger.

309 If one does not think of wrath in one's mind, he gains all that his heart longs for.

310 Men of exceeding wrath are like men dead. Those who renounce all wrath are like stern ascetics.

• *Foot Note.*

304 Compare : 'Anger is like A full-hot horse : who being allowed his way, Self-mettle tires him—(Shakespeare), Distinguish between anger, rage and wrath. Any difference between *Vehuli* (in 303, 8, 9) and *sinam* occurring in 301, 2, 4, 5, 6, 7 and 310 ?

• (M. A. 4, 2, 3, 10, 6, 1, 5, 7, 8, 9)

311 Though wealth be secured that yields glory, it is the tenet of the pure-hearted not to do harm to another.

312 It is the doctrine of the spotless great not to retaliate an injury done to them in wrath even in the case of one whose malice has worked its utmost.

313 While one has done no harm, if one retaliates the injury done to him without provocation, that tit for tat will bring woes beyond redemption.

314 To punish wrong-doers is to do them great good and thereby make them feel ashamed of their action.

315 What gain will wisdom fetch if one will not pay heed to the sufferings of others as he does to his own.

316 What one has felt as great harm, that he must avoid doing to others.

317 It is a virtue not to do wilful harm to any in the least, at any time.

318 Why does a man who knows what is injurious to his own life do harm to any living soul?

319 If you do harm to others in the forenoon, harm will certainly afflict you of itself in the afternoon.

320 All woes redound to evil doers. Those who will refrain from doing harm are men who desire to be free from suffering.

Foot Note.

314 'Love your enemies'. Do good for evil. 319 Every cause will have its effect.

Chapter XXXIII. Not Killing.

(M. A. 4, 6, 3, 2, 5, 7, 1, 10, 9, 8).

321 If you ask what a virtuous deed is, it is non-killing. To kill leads to every ill-deed.

322 To share your meal with others and protect many a life—is the head and crown of all charities, as propounded by sages in their writings.

323 Not to kill is the first and incomparable virtue. The next in rank to it is not to speak an untrue word.

324 If it be asked what is regarded as good path, it is the path pursued by him who kills no living being.

325 Of all who renounce in dread of instability, the foremost is he who dreads killing and does not slay.

326 Even yama (God of Death) who devours life will not fall upon but spare him who holds fast to and practises the doctrine of non-killing.

327 At the risk of your own life, don't do the act of separating the sweet life of any other being.

328 Though the gain of good be esteemed, it will not become the sages to gain anything by slaughtering.

329 The base mortals who pursue the calling of slaughtering will be looked upon as doers of foul deeds by those who know its vileness.

330 The great will call men with loathsome body and leading poor and base lives now, as men who had in the past separated life from some body.

Foot Note.

Chapters 28—33 speak of negative virtues except chapter 30 which treats of the positive virtue of truth-speaking.

322 The author's study of ancient writings is reflected here.

Chapter XXXIV. Instability.

(M. A. 1, 3, 2, 4, 5, 6, 7, 8, 9, 10).

331 The ignorance of those who mistake the transient for the permanent or stable is of the worst type.

332 Large wealth is as the crowd in the dancing hall, and its loss is as the dispersing crowd when the dances are over.

333 All wealth is of a transient nature. Masters of wealth must then and there do works that will last long.

334 Every day, though it be but one and single, is a sword that cuts away life little by little. It is well to know this truth.

335 Before the tongue dies and hiccough follows, good deeds must be resorted to and executed in time.

336 This world is proud of the fact that the man of yesterday is no more to-day.

337 Those who do not know for certain if they will live the whole day through, have not only a crore of thoughts but many a crore.

338 The kinship between the body and the soul is akin to the short-lived relationship between the egg and the hatched bird which quits it for good or between the bird and the nest which it deserts once for all.

339 Death is like being asleep, and birth is like waking again from it.

340 The soul abiding in a retreat within the body has probably no settled home in it.

Foot Note.

Body, youth and wealth are unstable and perishable.
336 Note the humour and the irony, 339 Our birth is but a sleep and a forgetting. (Wordsworth). We are rounded with a sleep (Shakespeare). There is no death. What seems so is transition (Longfellow) 340 The soul was believed to have had its seat in the pineal gland.

Chapter XXXV. Relinquishment.

(M. A. 5, 7, 1, 2, 3, 9, 4, 8, 6, 10).

341 Whatever thing of whatever kind a man relinquishes, he has no more suffering from it at all.

342 Relinquish while there is time still to aspire. After relinquishment many are the higher pleasures for the relinquisher here.

343 Subdued must be the senses five, and relinquished must be desires all together.

344 Natural for penance is utter destitution. Wealth revives delusion afresh.

345 Why go in quest still? The body is a load to those bent on cutting off births.

346 He who severs the pride of I and mine will enter a world beyond that of the gods.

347 Those who do not detach themselves after forming an attachment will have a host of sufferings firmly clinging to them.

348 Those who make absolute relinquishment take the chiefest place. The rest bewilder, entangled in the net.

349 Only the extinguishment of attachment will bring about the extinction of birth. All else will be found to be transient.

350 Cling to Him who has no attachment and to that which He bids you cling. Attach yourself to Him for your detachment from the world.

Foot Note.

All religions and philosophies exhort mankind to extinguish desire and to lead a life of meditation and prayer in solitude in old age. Anthanars are not Parpars. Vide Tolkappiam Sutras 1137—8.

Chapter XXXVI. To Know Truth.

(M. A. 2, 7, 6, 1, 3, 8, 5, 4, 9, 10).

351 To take the unreal for the real argues delusive and degraded birth.

352 Hell (darkness, birth) departs and heaven (moksha, liberation, happiness) comes to men who have the pure vision free from delusion.

353 To men from whom doubt (scepticism) departs and clearness ensues heaven is nigher than earth.

354 To men who have no perception of truth, the fivefold sense-perception is of no avail.

355 Whatever thing of whatever kind it be, it is wisdom to perceive the real truth (behind the veil).

356 Men who learn and come at truth here will attain liberation from birth in this world (the path which does not lead them here again).

357 The mind that ponders and knows the Reality need not think of birth again.

358 In order to get rid of the folly which engenders birth, it is wisdom to come at the dignity of the great Reality.

359 If you know Truth and can act in a way to reject support or attachment, the disease of birth-sorrow which clings to the body will not affect you.

360 Lust, wrath, delusion—when even the names of these three are extinguished, birth—sorrow will be extinct.

Foot Note.

Read this chapter with Chapter I. Know thyself and thou wilt know god. 355. An often quoted maxim.

Chapter XXXVII. To Eradicate Intense Desire.

(M. A. 3, 9, 7, 5, 4, 1, 6, 2, 8, 10).

361 Intense desire, they say, is for all living beings and at all times the unfailing birth-begetting seed.

362 If any thing you desire, desire cessation from birth. That cessation will come when it is desired.

363 There is no great wealth here like non-desire. Nothing is there like it.

364 Purity is non-avidity. That too will come when truth is sought.

365 Men freed from intense desire will be free from births. Other men are not quite free from re-generation.

366 Intense desire it is, which brings on delusion. Therefore, to guard against its assault is ascetic Virtue.

367 If one quite extirpates his intense desire, good or worthy deed will unflinchingly ensue accordingly as it is desired.

368 No affliction will befall men devoid of intense desire. Where it is found, woes cluster without fail.

369 If intense desire, the affliction of afflictions, be eradicated, pleasures will surge unceasingly.

370 If intense desire, which is insatiable, be rooted out, it (the desire-extinction) will afford the state of eternal bliss.

Foot Note.

The extinction of desire causes extinction of birth. 363 gives the decided opinion of the author on the subject.

Chapter XXXVIII. Fate, Destiny, Fruit of Action

(M. A. 1, 2, 3, 8, 5, 6, 7, 9, 10, 4).

371 Activity due to good fate will produce prosperity. Sloth, due to ill-fate, will produce Adversity or loss of wealth.

372 Losing or ill-fate will make wisdom foolish, and gaining or good fate will extend wisdom.

373 Though versed in many a sastra embodying subtle wisdom, the wisdom endowed by Fate or natural instinct will gain the upper hand.

374 Twofold is the nature of the world: men of fortune different from men of clear or brilliant wisdom.

375 To make wealth, fate will turn all good things into evil and *vice versa* (all evil things into good)

376 Unless fate ordains it, wealth cannot be acquired, however vigilant we be, in our expenses.

377 Save (except) as Fate, Destiny or God ordains it, allots to each his due, even millionaires (men owning crores or tens of millions) cannot enjoy their wealth.

378 If Fate will not give or spare men their dues (sorrows and tribulations), those destitute of enjoyment will certainly turn ascetics.

379 Why do men who enjoy happiness in times of fortune bewail their sad lot or evil in adverse circumstances?

380 What is there more potent than Destiny? However we plan to avert it, it will ever precede or forestall.

Foot Note.

Fate is fruit of action. 373 The power of Instinct or hereditary talent. 374, 377 Familiar Quotations. Is 'ool' from 'oolthal', malarthal, blooming by nature, instinct, or fruit of action?

Part II. Wealth.

Chapter XXXIX. Regal Dignity.

(M. A. 1, 2, 3, 4, 6, 5, 8, 9, 10, 7).

381 He is a lion among monarchs who owns these six things: army, people, wealth, counsel, friends, forts.

382 Fearlessness, giving, knowledge, and energy, not to be wanting in any of these four qualities becomes a monarch.

383 Vigilance, learning, and resoluteness–these three (virtues) leave not the rulers of the land.

384 A king is he who fails not in virtue, eschews vice, lacks not courage and keeps up humour.

385 He is a monarch who is able to devise ways and means to make hoards and protect them and who knows how and when and what for to spend them.

386 When a king has easy access and speaks no harsh word, his kingdom praises him.

387 The world is at the beck and call of him who speaks kindly, gives gracefully, and rules firmly.

388 The king who administers strict justice and protects his subjects is esteemed by them as their god.

389 The world rests secure under the umbrella (protection) of the worthy king who brooks bitter counsel.

390 He is a light among kings who has these four excellences: munificence, gracefulness, justice and care of common weal.

Foot Note.

This chapter deals with the personal, physical, mental, and moral-qualifications and functions of kings and with what go to constitute lions, lights, (luminaries) among them.

Chapter XL. Learning (Literacy).

(M. A. 1, 2, 3, 8, 10, 4, 7, 5, 9, 6).

391 Learn whatever you learn thoroughly, without doubt or defect and then act in consonance with it.

392 The wise say that numbers and letters are the eyes of all human beings.

393 The eyed are called the learned, and the unlearned are said to have sores in their faces.

394 What scholars do is like this: they enjoy society when they meet and when they leave, they make each other think of their sweet conference in their absence.

395 Like the poor lowly bowing before the rich, the scholar stands obediently before his Guru. The scholar is honoured and takes the first place whereas the illiterate man holds the lowest rank.

396 The more the sandy spring is dug up, more water wells up in it. The more men learn, more of knowledge do they gain.

397 To the learned man every land is his own, and every place his home. Why then does a man pass his days and die without learning?

398 The learning acquired by a man in his life blesses him, not only here but in the seven births to come.

399 When the learned man sees that what delights himself delights the world, he finds only pleasure in it.

400 Learning is an excellent and imperishable wealth to a man while all the rest is nothing but trash to him.

Foot Note.

391 Be thorough. 392 Arithmetic and literature equally essential. 395 Lowliness is young ambition's ladder. 397 The learned man is a cosmopolitan. 399 He is never envious. 400 Learning is real wealth.

Chapter XLI. No Learning (Illiteracy).

(M. A. 1, 2, 3, 4, 5, 8, 7, 9, 6, 10).

401 To get into the society of the learned without fulness of knowledge is like a novice playing dice without the checquered board, without the compartments marked out.

402 For the illiterate man to desire to speak in a learned assembly is like to the two papless or flat chested woman desiring to be admired for her charms.

403 Even the illiterate will pass for very good men if they will hold their peace in the society of the learned.

404 The wise do not accept what the illiterate speak though words of great wisdom flow from their lips.

405 Though the illiterate man assumes worth and presumes to talk, his words will fall flat on the learned audience.

406 The illiterate but exist, and they are barren like saline or brackish soil.

407 The beauty of the man who lacks the power of appreciating wisdom or understanding niceties of thought is like that of the well-decked puppet of clay.

408 The fortune of the illiterate is more harmful than the adversity of the wise and good.

409 Though the illiterate are nobler born, they will not be held equal to the literate who are low born.

410 The highly educated and the illiterate are like to men and beasts respectively.

Foot Note.

401 Hopscotch or Pandi game. 403 Silence is golden, speech is silver. 404 The tyranny of habit or prejudice. 406 God has made them : let them pass for men, 408 Fortune favours fools. 409 Unlearned men are like gilded loam or painted clay 410 The literate bipeds are like quadrupeds.

Chapter XLII. Listening.

(M. A. 8, 2, 9, 1, 4, 3, 6, 10, 5, 7)

411 The wealth of wealths is the wealth of the ear. That wealth is the most important or paramount of all wealth.

412 When there is no mental food for the ear, a little food or viand will be spared for the stomach (to keep up life).

413 They who listen and feed their ear sumptuously will bear comparison with the gods who are served with rich oblations.

414 Though a man has not learned anything, let him give his ear to the wise words of the lettered.

415 The oral words of the righteous will stand in good stead like the staff or walking stick to those treading on slippery ground.

416 Hear anything good, however little, and that will, to that extent, lend great dignity.

417 Those who are clear-headed and have accumulated treasures through their ear will never speak a foolish word, even inadvertently.

418 The ear not pierced by the wise words of others though outwardly attentive to them is really unlistening or inattentive still.

419 Those who have not listened to sagely counsels will seldom speak polite language.

420 It matters little to the world if the beastly men, who eat but seldom listen, cease to exist, die or live.

Foot Note.

412 When attention is rapt to an interesting discourse, the bodily craving is unthought of and iguored. Food is taken in the recess lest hunger distracts attention.

418 Bestial men are gormandizers.

Chapter XLIII. The Wealth of Wisdom.

(M. A. 10, 6, 5, 3, 4, 2, 8, 7. 9.)

421 Wisdom is a weapon that averts ruin. It is an inner fort which stands four-square against implacable foes.

422 Wisdom curbs the roving mind and wards off evil and shows the way to achieve good.

423 Wisdom finds truth in all utterance, whoever might make it.

424 Wisdom speaks clearly and intelligibly to all and gleans occult truths from others' utterances.

425 What is embraced by the world is wisdom. Wisdom is ever the same, neither blossoming nor fading.

426 Wisdom lies in dwelling in harmony with the world, however it might fare.

427 The wise know what is to come or what is feasible or good. Fools are those who have not learned to recognise it.

428 It is unwisdom not to fear what is to be feared. It is the role of the wise to fear what is to be feared.

429 The wise who foresee evils and keep watch and ward over them will be quite free from their onslaught.

430 The wise have all, and the foolish are poor, whatever they might have.

Foot Note.

423 A familiar quotation. 428 Fools rush in where angels fear to tread. 429. Prevention is better than cure. The world includes the learned and the unlearned or means the learned only according to the context.

Chapter XLIV. To Correct Faults.

(M. A. 2, 3, 10, 1, 8, 9, 4, 5, 6, 7).

431 The prosperity of those who are neither haughty nor wrathful nor vulgar is of the nature of opulence.

432 Miserliness (hard-fistedness), over-estimation and unseemly mirth are faults in the king.

433 Those who fear disgrace will deem their faults which are as small as millet-seed as great as palmyra.

434 Guard against faults as carefully as you would your substance, for these are foes that will hurl you into ruin.

435 The jocund life of a man who does not guard himself against the coming evil will soon pass away as the rick or stack of straw consumed by the fire.

436 What fault can be imputed to a king who at first cares for his own and then scans the faults of others?

437 The wealth of the niggard who does not do what ought to be done will of itself go to wrack and ruin.

438 Covetous heart, called avarice or greed, is not to be classed with any other fault but stands apart as the worst of all.

439 Never extol yourself. Don't desire to do any deed that brings no good.

440 If you can gratify your desires without publicity, your foes' arts and artifices will then be of no avail.

Foot Note.

432, 7, 8 condemn parsimony as the worst of vices. 436 Physician, heal thyself. 439 Self-glorification is a great sin.

 Chapter XLV. To Get the Aid of the Great.

(M. A. 3, 2, 1, 5, 4, 6, 7, 10, 9, 8)

441 Acquire the friendship of the virtuous and the supremely wise after mature consideration and careful choice.

442 Cherish and secure the friendship of the great who can devise measures to remove the existing evils and to prevent the coming ones by anticipation.

443 To cherish the great and make them one's own is the rarest of all rare virtues.

444 To conduct yourself in a manner so that those who are greater than yourself are your kinsmen is the head and crown of all power.

445 As the king acts on the advice of his ministers who are, as it were, his eyes, he had better have his counsellors by his side as his kinsmen.

446 He who is able to move with the great as his kindred will have none to dread as his foes.

447 Who can bring about the ruin of those who command counsellors who will boldly and fearlessly reprove their errors?

448 The king without the safeguard of counsellors who will censure him when he does wrong, will bring about his own ruin or will need none to do it.

449 The man who has no capital can have no gain. So he who has no support of friends can have no stability.

450 To forego the friendship of the good is ten times worse than the hate of many foes.

Foot Note.

Great men are virtuous, wise, men of forethought who have the courage of their conviction and act regardless of frown or favour.

Chapter XLVI. Avoiding the Vulgar.

(M. A. 1, 4, 3, 5. 6, 7, 10, 9, 8, 2).

451 Worthies will dread the vulgar. The vulgar will have the vulgar by his side as kinsmen.

452 Waters will differ in quality according to the nature of the soil. So men's wisdom differs in accordance with the company they keep.

453 Men's feelings or thoughts are due to their mind. The man's status is judged by his company.

454 Man's wisdom seems to issue from his mind, but it is really the fruit of his association.

455 Both purity of mind and purity of action issue from and depend upon purity of association.

456 The pure in mind have virtuous progeny. No action that is not good is done by men of good association.

457 Good mind does good to men in their lives. Good association affords all manner of praise.

458 Though sages (perfect men) have right good minds, good association strengthens them.

459 Good mind makes heaven. Good company makes the enjoyment steady (guards the pure mind against its going astray).

460 No surer help there is than good company, and no greater woe is wrought than by evil association.

Foot Note.

'Tell me the company you keep and I will tell you what you are'. 'Evil associations corrupt good manners'.

Chapter XLVII.

The Way of Knowing and Doing.

(M. A. 4, 1, 5, 2, 10, 8, 3, 9, 7, 6).

461 Consider well the output, income and profit to come out of the enterprise and then undertake it.

462 Consult experts, deliberate and act. To them that do so nothing is dear or hard.

463 The wise will not encourage a transaction involving loss of capital in the hope of making large profit.

464 They who dread scorn and reproach will not launch themselves on a doubtful bargain.

465 To rise against foes without a well-thought-out plan is only to help them to grow firmly on well-prepared soil.

466 Ruin will ensue an act which ought not to be done and ruin will accrue if what ought to be done be not done.

467 Dare to do a thing after mature thought. It is shameful to say that we will think after entering on it.

468 The trouble taken to do a thing not in the right way will be in vain despite the help of many.

469 There will be a mistake in doing good if the benefaction be done regardless of the worth of the respective beneficiaries.

470 Think and do what the world will not despise. The world will not accept anything done which is unbecoming to the doer or which is *infra dig* to him.

Foot Note.

466 and 469 are often quoted.

Chapter XLVIII. To Know the Strength.

(M. A. 1, 3, 2, 4, 6, 5, 7, 9, 10).

471 Weigh well, before you do, the difficulty of the deed, your strength, the strength, of your enemy, and the force of the allies on either side.

472 To those who proceed to do a thing after knowing its feasibility and weighing well the ways and means for accomplishing it, nothing will go amiss.

473 Many have fallen in the middle of their adventure begun by them without knowing their own strength and carried away by their enthusiasm.

474 They who do not coolly think and act, who know no measure (moderation) and who are self-conceited-these will have a swift end.

475 The axle of the cart laden with light peacock feathers will snap when it is heavily over loaded.

476 They who climb the tree beyond the farthest top will pay with their life for their derring-doe or outdaring action.

477 If you wish, give, knowing measure. That is the way to preserve your wealth and share it with others.

478 It matters not though your resources be small if you are not lavish in your expenses (if you do not outdo your income.

479 The prosperity of him who does not live a life of moderation, though plausible, will soon vanish out of sight.

480 Lavish beneficence without considering the means at one's command will speedily run out his wealth and accelerate his fall.

Foot Note.

471 Measure is medicine'. 475 & 476 are examples of Pirithu-molithal, (Saying different) a figure of speech. 478 Cut your coat according to your cloth.

Chapter XLIX. To Know the Time.

(M. A. 1, 8, 9, 10, 2, 3, 4, 5, 7, 6).

481 A crow will get the better of the owl in the day-time. A king who wishes to put down his foes must bide his time.

482 To do a thing in season is the cord that binds fortune irrevocably.

483 Is there anything impossible (under the sun) if it be done with proper means and in season.

484 The conquest of the world is feasible to him who desires it if it be attempted in season and with a proper knowledge of the place.

485 They who wish to conquer the world will bide their time unperturbed in mind.

486 The self-control (forbearance) of the courageous man of action resembles the receding of the fighting ram bent on dealing the crushing blow.

495 The crocodile that is all powerful in the deep stream will be nowhere or easily defeated by any other when it gets out of it.

496 The strong-wheeled lofty car cannot sail in the sea nor can the ship that sails in the sea run on land.

497 If fought with due caution and in the right place, no other aid is needed than dauntlessness.

498 If the man of hosts besieges the citadel of a man of small forces, he may lose courage and fail in his efforts.

499 It is hard to assail a man in his own place even though he has no strong fort and great wealth.

500 The fox will have the upper hand over the fearless and ferocious elephant with lancet-smitten face when its foot is deep in the marshy land.

Foot Note.

495, 496, 500 Note the apt similes of the crocodile, the car and the ship, and the fox and the elephant.

498 'Every Englishman's house is his castle'.

Chapter LI. To Test and Confide.

(M. A. 8, 6, 1, 7, 5, 2, 3, 4, 9, 10).

501 Virtue, wealth, pleasure and life-fear, these four tests who stand are worth confidence.

502 He alone is worth confidence who is of noble descent, free from faults, and modest, dreading stain.

503 Even in those of rare learning and flawless character, when carefully scanned, absolute freedom from ignorance is rare.

504 Scrutinize virtues and faults, and find whichever of them is more, and confide.

505 One's own deeds are the touchstone of one's greatness and its opposite, littleness.

506 Don't confide in men of no kindred (or character), who have neither attachment nor dread of sin.

507 To confide in unwise men out of mere fond affection will lead to endless follies.

508 One who confides in a stranger without ample scrutiny will bring on his posterity irretrievable woes.

509 Confide in none whom you have not fully tried. When once tried and taken into confidence, give each his due according to his deserts.

510 Trusting without trial and suspecting the confidant will entail incurable ills.

Foot Note.

'Confidence is a plant of slow growth'.
The friends thou hast and their adoption tried.
Grapple them to thy soul with hooks of steel—Shakespeare

Chapter LII. To Try and Employ.

(M. A. 3, 5, 4, 9, 1, 2, 7, 6, 8, 10).

511 He should be employed who, after a careful scrutiny of good and evil, is found to have chosen good for his guide.

512 He is fit to be employed who improves the resources, spreads plenty, and scrutinizes the obstacles to progress.

513 He must be taken as a confidant who has great love, wisdom, charity and non-avariciousness—these four virtues.

514 Many men have failed in action, though they have stood many a test otherwise.

515 None but him that knows the work well and does it patiently should be employed, not even he personally attached to the employer.

516 Let the work begin after an assurance of the expertness of the doer, of the nature of his work and of the fitness of the time for doing it.

517 Entrust the work to a man after assuring yourself that he will discharge the duty in this manner.

518 Entrust the particular work to be done to a man after ascertaining his special aptitude for it.

519 Fortune deserts him (the employer) who thinks otherwise of the intimacy of the special officer deputed for the work.

520 Let the king daily supervise the work of his officers. When these do their work aright, all will be right in the world.

Foot Note.

515 Theoretically clever men are often sorry failures in practice.

516 Personal intimacy should not meddle with the work of the expert. 517—518 Choose apt men and entrust them with the special work.

Chapter LIII. To Cherish the Kindred.

(M. A. 4, 6, 5, 1, 2, 3, 8, 7, 9, 10).

521 To show old attachment even in adversity is to be found only in the kindred.

522 If kinsmen of unabated love can be had, fortunes of diverse sorts will bud forth ever new.

523 The life of the man who is unsocial or does not freely mix with his kindred will be a waste as a full-flooded tank without a bank.

524 The good of the wealth obtained is to live encircled by one's kindred.

525 The use of gifts and sweet words by a man is that they will bring heaps of relations to live about him.

526 A man of liberal gifts and no anger is a kinsman unsurpassed in the wide world.

527 The crow eats crying for its fellows and sharing the food with them without concealment. Fortune too will abide with only men of like nature.

528 Where the king casts no general glance but regards each in his degree, many dwell happily on that account.

529 Once kinsmen but estranged from him, they will come round when the cause of estrangement ceases to exist.

530 When a kinsman who had deserted the king goes back to him with an object, he should sit calmly and ponder over, and then receive him.

Foot Note.

527 The crow's fellowship is proverbial. 528 Degrees are observed by kings. 530 Great caution is needed in the case of a selfish deserter being received back into the fold.

Chapter LIV. Not Forgetting.

(M. A. 10, 7, 1, 3, 9, 8, 6, 4, 2, 5).

531 Worse than great indignation is forgetfulness brought about by rapturous delight.

532 Forgetfulness will kill reputation as surely as daily indigence does wisdom.

533 To the forgetful there is no fame. It is the decision of scholars of all sorts and conditions in the world.

534 The fearful have no fort (or refuge). In a like manner the forgetful have no good.

535 Who forgets to guard beforehand will repent his fault when unexpected difficulties arise.

536 There is nothing like unforgetfulness if it can be had unfailingly, at all times, and towards all.

537 There is nothing rare that cannot be won if it be cherished and done without forgetfulness (with the instrument of unforgetfulness).

538 Things praiseworthy must be cherished and done. Those who despise and neglect to do them will have no joy in their sevenfold births.

539 When they are in the ecstasy of their delight and therefore self-forgetful, let them think of the ruined through self-oblivion.

540 It is easy to achieve what is thought if the mind retains what is thought without forgetfulness.

Foot Note.

531 Self-forgetfulness is often due to excessive delight.

532, 534, 536, 537 The evil effects of forgetfulness—loss of fame and all good, a fact attested by scholars of all grades.

539 Memory is the warder of the brain, and if retentive memory plays false in times of jocund jollity, the cases of those who have lost their name and fame through their self-oblivion must be recollected.

• (M. A. 1, 4, 7, 5, 6, 8, 9, 10, 2, 3).

541 Think well and be not partial, govern all justly and do the best. This alone is the right way or method.

542 All the world looks up to the sky for rain, and all the subjects look to the king for justice (fair play).

543 The king's sceptre has been at the bottom or prime cause of all the polite learning and virtue, or Ethics and Laws.

544 The world bows at the feet of the great king who wields his sceptre for the good of his subjects.

545 Season showers and bumper crops attend the state whose king wields his sceptre according to the law.

546 It is not lance that gives victory to the king, but the sceptre, if it be not swayed amiss or inequitably.

547 The king protects all the earth, and even-handed justice guards him.

548 The inaccessible, unconsulting and unjust king sinks low in status (rank,) and estimation and perishes by himself.

549 It is the king's duty, not his fault, if he protects his subjects (from foreign aggression and internal insurrection) and punishes the delinquents at home.

550 If the king inflicts capital punishment on the cruel criminals, his action will tantamount to the farmer's weeding out the grain-growing fields.

Foot Note.

545 'Iyalpuli'—Does it mean, according to what is contained in the literature of the low?

550 A similitude from the agricultural operation.

Chapter LVI. Tyranny (Cruel Government).

(M. A. 8, 10, 2, 7, 9, 1, 4, 3, 6, 5).

551 The king who harasses and does injustice in his regime is worse or crueller than the professional murderer (assassin).

552 The king who wields his sceptre and demands a gift is like the lance-bearer who forces the wayfarer to halt and give up what he has.

553 The king who does not himself see how goes his realm will bring it to ruin day by day.

554 The king who wields his rod awry and takes no counsel will lose at once both his wealth and subjects.

555 The tears shed by subjects on account of royal tyranny or unbearable oppression are what will wear away the king's opulence (prosperity).

556 Right rule makes monarch's glory steady. Else his light will flicker and his glory will pass away.

557 As lack of rain is to the parched world, so is lack of royal grace to his subjects (living beings).

558 To one who is subject to the iron rod of a tyrant-king, possession is worse than poverty.

559 If the king swerves from justice and bears sway rain falls scarce and the clouds don't pour.

560 If the protector does not protect, the cattle will become scarce, and the sages or six smiths will forget their sacred or technical studies.

Foot Note.

552 The highway robber's peremptory order to the traveller being to stand and deliver to him what he has.

555 Compare: 'Elai alutha kannir kuriya Valai yokkum'.

558 The tyrant will oppress the rich man.

A third interpretation is the sixfold smiths and artisans: carpenter, blacksmith, stone smith, metal-smith, architect, and painter, 'an-payan'—the products of cows—calves (cattle), milk (butter and ghee), manure—very necessary for agriculturists or householders. These masters of arts and crafts will cease to discharge their functions when their person and property are unprotected by rulers. The restricted interpretation with reference to the yaga performers and performances is pro-aryan. Read 'am-payan' — (ahum payan) the benefits of labour. For 'Aru-tholilore' read 'Arratholilore' (Parithi) 391, 834. 'Nool' —Ethics, Jurisprudence 132, 222, 754, 1033, Kural.

Chapter LVII. Not to Terrorise.

(M. A. 1, 2, 10, 4, 8, 6, 7, 5, 9, 3).

561 He is a king who makes proper investigation and metes out punishment as a deterrent to the increase of crime.

562 They who desire to rule long and without interruption raise the rod in a terrifying manner but let it gently fall.

563 The terrorising tyrant will soon snap the bond of rule.

564 The evil word or obloquy that the king is a tyrant, will reach his place in haste and soon cut short his life (or the downpour of rain).

565 The ample wealth of the king who is rarely accessible and whose face is frowning will be dreaded like the sight of the devil or demon.

566 If the tyrant speaks harsh and looks cruel, his large wealth will not last long but have a short end.

567 Harsh words and severe punishments will act as a file on rough iron and wear away the tyrant-might.

568 The king who does not consult his counsellors nor think for himself but reproves in his angry mood will lose his fortune.

569 The king who does not fortify when defied by his enemy will tremble in time of war and perish quickly.

570 There is no burden for the earth heavier than the rod of the tyrant who gives his ear to tomfools in state matters.

Foot Note.

568 'Inam' of the king —ministers, generals and others.
570 Tyrants attract tomfools.

Chapter LVIII. Complaisance (Graciousness).

(M. A. 1, 5, 7, 8, 9, 10, 6, 4, 2, 3).

571 The world abides for the fact that complaisance *alias* the beautiful, high Dame Grace exists.

572 The world wags in Graciousness. The uncomplaisant are the earth's burden.

573 Of what use is a tune if it be not accordant with the song? Of what use is the eye, if it be not endowed with graciousness?

574 Of what use is the eye seen in the face to it if it expresses no measure of grace?

575 Graciousness is the eye's adornment. Without it the eye will be deemed an ulcer, (sore, wound).

576 They are like the trees implanted in the earth if their eyes cast no kindly glances.

577 The ungracious are devoid of eyes. Those who have eyes never lack complaisance.

578 Who can be gracious without prejudice to their duty have a right to (live in) this world.

579 The quality of forbearance with grace is excellent even in the case of those of vexatious temperament.

580 Those who are fond of high civilisation or civility will quietly quaff poisonous draughts though they see and know that the mixture is poisonous.

Foot Note.

576 They are like the clayey puppets with eyes that do not move.

580 When the milk-ocean was churned and the chord-serpent disgorged poison, Siva took in the poison and served the pure amirta (nectar) to the anxious gods. Hence the name Neela-kandan.

Chapter LIX. To Direct Spies.

(M. A. 1, 5, 10, 6, 2, 3, 4, 7, 8, 9)

581 Spies and diplomatology—these two are clearly the king's (two) eyes.

582 It is the duty of the king always to grasp quickly whatever happens to all every day.

583 Victory does not go to the king who does not know how to get at the truth out of the information furnished by his spies.

584 True spies have their eyes always on the king's officers, kith and kin, foes, over all these.

585 Clever spies are they who let not their disguise be supected, whose eyes do not discover fear and who let no secret leak out anywhere.

586 A spy is a monk in disguise, a veritable ascetic, who makes thorough investigation and who does not fall back, whatever men do to him or whatever befalls him.

587 A spy is he whose ear is alive to dark secrets and who renders a clear report of the facts gleaned by him.

588 It is well to ascertain truth from the spies' reports by comparing them with what other spies have reported.

589 Manage to see that one spy does not know or come into contact with another. If three spies report alike, take that to be truth.

590 Don't reward the spies in public. If you do so, all the secrets will be out, and no privacy can be kept up.

Foot Note.

Every government knows the worth and values the service of the Secret Intelligence department for the detection of crimes.

Chapter LX. The Wealth of Energy.

(M. A. 1, 2, 8, 4, 3, 5, 7, 9, 10, 6).

591 The rich are those who have energy. The unenergetic own nothing, whatever else they possess.

592 To have energy or courage is real wealth. Riches will not last but will take wings.

593 They who have the wealth of concentrated energy will never cry in despair, that they have lost their wealth or fortune.

594 Good fortune seeks him out, (his path) who has inflexible energy.

595 The measure of the luxuriant growth of the flower is the measure of the water supplied to it. The status of men depends on the stock of their energy.

596 Aim loftily whatever you think of. Have high ideals. Though they may fail, they will not have the nature or character of failure but will be grand.

597 Men of energy quail not in case of defeat or failure, as the elephant keeps up its majesty though it be smitten by deadly arrows.

598 The unenergetic dull men can never attain the pride of being liberal patrons in the world or of saying proudly we are liberal in gift.

599 Though the elephant be huge in bulk and armed with sharp-pointed tusks, it will be terrified when the tiger attacks it.

600 Real strength is the wealth of Energy or spirit. Those who are devoid of it are different. They are but trees, though in human form.

Foot Note.

595 'Failures are pillars of success' "Still through our paltry stir and strife Glows down the high Ideal".—(J. R. Lowell).

How far high failure overleaps the bound of her successes —(Lewis Morris).

Better to have failed in the high aim, as I, Than vulgarly in the low aim succeed. — (R. Browning),

Chapter LXI. Not Being Indolent.

(M. A. 3, 1, 2, 4, 7, 6, 10, 5, 8, 9).

601 The family which is a never-failing lamp will go to pot when it is affected by the taint of indolence.

602 They who desire to maintain the dignity of the family will avoid indolence which kills endeavour.

603 The family which has given birth to the ignorant man who fosters ruinous indolence will perish before him.

604 Those who, clasped in the arms of indolence, do not strive to do noble things, will wreck their family and increase their faults.

605 Procrastination, oblivion, indolence and sleep—these four make the yacht for those who are doomed to perdition.

606 Though in the good graces of the lords of the earth, the indolent will hardly attain good gain.

607 They who do not strive to do noble things owing to their love of indolence will not only be rebuked but treated with insolence.

608 If indolence finds its habitat in a noble family, it will enslave them to their foes.

609 If one will give up his subjection to indolence, he will save himself from all the faults that have overtaken the governance of the family.

610 The king who is not indolent will gain *en masse* all that was covered by the foot of the god who measured the world.

Foot Note.

605 The sinking pleasure-boat.

607 The contrast of the two sisters.

610 Trivikrama, an avatar of Vishnu, measured the three worlds in three steps to the discomfiture of the Emperor Bali.

Chapter LXII. Manly Exertion.

(M. A. 2, 3, 5, 6, 1, 7, 4, 8, 9, 10.)

611 Don't faint that anything is hard or impossible. Strenuous exertion achieves greatness.

612 Take care that in action there is no failure (you avoid defeat). The world does not care for those who leave their work incomplete.

613 In the dignity of strenuous labour lies the pride of doing service to others.

614 Beneficence (benefaction) in the case of one who makes no manly exertion is as unavailing as the sword held by a hermaphrodite.

615 He who desires no pleasure but is fond of action is the steady pillar of his kindred whose grief is redressed by him.

616 Manly exertion brings on fortune. Its absence (non-exertion) will steep in indigence.

617 The wise say that Black Misfortune will find her abode in indolence. The unslothful man has in his feet (exertion) her of the lotus flower.

618 It is no blame if one is not favoured by fortune. It is a disgrace if he consciously or wantonly puts forth no exertion.

619 Though Divinity (good deed) does not help you to win, physical labour will pay or have its hire or wages.

620 Those who strive strenuously, unflinchingly or perseveringly will see the back of the relentless Fate of Doom.

Foot Note.

613, 614, 616 are oft quoted.
620 Patience and perseverance will overcome mountains.

Chapter LXIII. Undauntedness in Straits.

(M. A. 1, 6, 3, 4, 5, 8, 7, 2, 9, 10.)

621 Smile when trouble comes. Nothing efficient like the cheerful or smiling face to meet and overcome distress.

622 Flood-like sorrow will vanish when the wise man thinks of it in his mind or spends his thought over it.

623 Those who do not succumb in straits will see distress itself (in the face) when put to straits.

624 He who plods like the bull to get over impediments wherever beset with them will see the impediment itself put to trouble.

625 The troubles of him who does not succumb to clustering woes will themselves be put to grief.

626 They who do not stint in times of prosperity, will they grieve that they are in straits, in times of adversity ?

627 The wise who know that the human body is a target unto misfortune will not look upon troubles as distress.

628 He who does not desire pleasure and who says that trouble is natural to man never feels affliction when he is overtaken by it.

629 He who does not desire pleasure in times of joy never feels calamitous when calamity overtakes him.

630 If a man takes pain as pleasure, that is an excellence in him extolled by his enemies.

Foot Note.

Man is sorrow-born. Pessimism, rather stoicism, is a powerful defence against the storm and stress of life. Sages look upon pleasure and pain alike. Enemies extol undauntedness in trouble or intrepidity in misfortune as a rare virtue.
627, 630 Highly philosophic.

Chapter LXIV. The Ministry.

(M. A. 5, 1, 6, 4, 3, 2, 7, 8, 10, 9.)

631 A minister is he who is wise in the choice of means, season and action and skilled in execution of rare enterprise.

632 A great minister is he who is brave and fearless, people-protecting, learned, manly in his exertion, these four making five with the requisites mentioned already.

633 An able minister is he who knows how to divide the foes, to bind the friends and unite the divided.

634 A powerful minister is he who sees things, does after mature thought and gives out his decision positively.

635 An expert minister is he who knows virtue, and who always offers wise and timely counsels in well-thought-out and pleasant words.

636 Subtle mind, knowledge of science–to those who possess these, what is there more subtle and surpassing?

637 Though well-versed in books, a tactful minister needs the experience or knowledge of the ways of the world.

638 It is the duty of the minister (side-sitter) to give out decisively what is right and true though the king be unwise and throws away his counsel.

639 Better than an evil designing (conspiring) minister are seventy crores (countless) of internal, secret or treacherous foes by the king's side.

640 A tactless or an unskilful minister does nothing decisively though he plans rightly or perfectly.

Foot Note.

632 Manakkudavar takes kudi-katthal, as people-protection and sense-control, as two, and thereby makes out the *five* requisites, without any reference to the preceding couplet, and he differs in this point from the ingenious Parimelalakar. When doctors differ, plain common-sense must decide. 637 Experience is more indispensable to a minister than mere book-knowledge.

Chapter LXV. Eloquence (Persuasive Speech).

(M. A. 10, 5, 4, 9, 1, 3, 8, 2, 6, 7.)

641 The advantage of the tongue-virtue is not included any one but stands alone and apart from all other advantages.

642 Prosperity and adversity or good and evil, spring from it and so guard yourself against the use of wrong (or inapt or ill-timed) words.

643 It is Eloquence that holds the rapt attention of the hearer and makes those who have not heard desire to hear.

644 Weigh each wordand speak. Better than that is neither virtue nor sense (profit).

645 Speak out your words, making sure that the word of none other can refute your own.

646 To speak so well that the audience may desire to hear the speech again (cry galore) and to seize the sense of what others speak so as to be benefited by it—these are the aims of great men of spotless virtue (or power).

647 The man powerful in speech, unfatiguing or unforgetful in mind and fearless in word, it is hard for any hostile power to overcome.

648 The world will hasten to obey the command of eloquent speakers who can speak uniformly sweet language.

649 They who are not deft in the use of a few choice words in a clear manner will desire to be profuse in their speech.

650 They who are not able to expatiate effectively on what they have learned are like unto a bunch of blossoms without fragrance.

Foot Note.

642 Compare Auvai: 'sol sorvu padale'.
649 A caution against verbosity and profuseness.

Chapter LXVI. Purity in Action.

(M. A. 1, 2, 3, 6, 4, 5, 10, 7, 8, 9.)

651 Good alliance makes success. Good action gives whatever is desired.

652 An action which makes for neither glory nor good must always be avoided.

653 Those who desire to fare well (rise high) in the world (ambitious aspirants) must shun the deed that will kill glory.

654 Those who see things steadily and clearly through, will never do mean things though they are fallen on evil times.

655 Don't do anything that you will repent for and deplore. Why should a like sin be done again? It is good that it is eschewed.

656 Though he sees his own mother starving out, let him not do the deed that sages will condemn.

657 Better the utter indigence of the sages than the good fortune made in guilty ways.

658 Those who for selfish gain do not shun what is forbidden will suffer later on for the evil deed though it be *fait accompli* now.

659 All that is won by making others shed tears will vanish with the tears shed. All good deeds that are attended with loss now may prove blessings in after days.

660 To feel overjoyed at the making of fortune by evil designs is, as it were, to pour water into an unbaked pot in the hope of retaining it.

Foot Note.

653 Reduplicated vowels intensify the sense.
656 Oft quoted.
660 Will slowly but surely ooze out.

Chapter LXVII. Firmness in Action.

(M. A. 3, 4, 8, 5, 10, 1, 9, 6, 7, 2.)

661 What is called firmness in action is one's firmness in mind. All other things are external (non-essential).

662 To overcome each obstacle, not to faint when hindered–these two are the guiding principles of the learned (men of knowledge and research).

663 It is manliness to let out in the end what is worthy of action. If it be let out in the middle, it will work irretrievable ruin.

664 It is easy for all to say a thing: it is rare to act out one's word.

665 The firmness in action of the meritorious great will not only be applauded by the king but esteemed by all.

666 If those who think become firm in mind, they will achieve their object exactly as they think.

667 Don't despise men for their puny appearance. There are (small) men who are like the linch-pin of the big rolling car.

668 What the eye clearly sees as right in action must be done with a mind unperturbed and without going to sleep or vigilantly.

669 Though toil and trouble beset you in what you do, do with a firm will what will yield pleasure and profit in the end.

670 Whatever firmness one may attain, the world will not desire those who do not go in for firmness in action.

Foot Note.

664, 666, 667 Oft quoted.

664 I can easier teach twenty what were good to be done than be one of the twenty to follow mine own instruction— (Shakespeare).

Chapter LXVIII. How to Execute.

(M. A. 5, 6, 8, 7, 1, 2, 3, 4, 10, 9.)

671 The end and aim of consultation is resolution. If that decision be delayed in execution, it is a grievous fault.

672 What ought to be done with deliberation may be done leisurely. What ought to be executed promptly, don't sleep over.

673 Execution is good wherever it is possible. If not possible or feasible, wait and do when it becomes feasible or when the path is clear.

674 Both work and enmity, if left incomplete, will bring ruin like the smouldering fire, if it be well thought over.

675 Execute after clear and careful deliberation of the ready resources, the instrument, the season, the nature of the action–these five.

676 The end, hindrance, and profit from the execution must be thought over before sitting to work.

677 Consult the expert who knows the work, the method of doing it and the secret thereof in order to execute it well.

678 Execute a thing by means or with the help of another who has already done just as an elephant is caught with the help of another rutty elephant.

679 To conciliate or cling to foes in crises is more to be longed for than to reward or do good to friends.

680 The lesser ruler, afraid of internal insurrection, will bow his head to the greater ruler, when a favourable opportunity offers itself, and accept the terms offered.

Foot Note.

This chapter contains expert advice to rulers and administrators of all times.

Chapter LXIX. The Ambassador.

(M. A. 1, 5, 3, 4, 7, 8, 9, 2, 6, 10.)

681 Kind heart, noble birth, the courtesy that kings love–these are the qualities of the ambassador.

682 Love, wisdom, exquisite eloquence are the indispensable qualifications of the diplomatic messenger.

683 To be past master in learned lore amidst the learned is the characteristic of the man who assures victory to his lancet-master.

684 Intelligence, a majestic appearance, exquisite knowledge, he, who has these three in plenty, is fit to go on embassies.

685 He who is concise in speech, who eschews unpleasant language. and utters sweet words is the political messenger who will profit his lord.

686 He is the right ambassador who is well-learned, who has fearless look, who clinches his argument and knows what is fit for the occasion.

687 He is the best royal messenger who knows his duty, fit time and place, and ponders well before he delivers his message.

688 He who truly possesses the three qualifications of pure heartededness, firm mindedness, and sufficient resources is a well-devising state-messenger.

689 He who delivers the state message to kings must be fearless in his eye, and unfaulty in the subject matter and language.

690 The faithful ambassador is he who assures success or profit to his lord though he runs himself thereby into the jaws of death.

Foot Note.

The *envoy* differs from the ambassador, though both are carriers of the royal errand. The former is a diplomatic messenger of the *second* order whereas the latter is one of the *highest* order.

Chapter LXX. Comporting in Royal Presence.

(M. A. 7, 5, 6, 3, 4, 1, 2, 10, 8, 9.)

691 They who move in the royal presence of a heroic nature must comport themselves like those who warm themselves at the fire, neither nearing it nor keeping apart from it.

692 Not to desire what kings long for will acquire lasting affluence at their hands.

693 Who would be wary or cautious should beware graver faults. It is hard for anybody to remove suspicion when once it is roused.

694 In the presence of the supremely great, don't indulge in ear-whispers or in face-smiles.

695 Don't seek to know nor ask for the royal secret. It is proper to give ear to the king only when he lets it out himself.

696 Tell not kings what they dislike, tell them what they like in a pleasing manner, and that too, knowing the royal mood and considering the season.

697 Tell what please them. Never tell, though they press you, what is unprofitable.

698 Those who do not treat kings with irreverence, saying 'they are my juniors and my kinsmen', will comport themselves in permanent glory.

699 Think not we stand in their good graces, nor do any unworthy deed. That is what sages of clear vision never do.

700 Too much familiarity with kings deeming them old friends and doing unworthy deeds will bring sure ruin.

Foot Note.

691 Oft-quoted. 694. advice administered as to how to comport in the presence of superiors. 698 & 700. neither juniority nor kinship nor old friendship will justify unseemly behaviour in the royal presence.

Chapter LXXI. Judging by Looks.

(M. A. 7, 8, 10, 6, 5, 2, 1, 9, 4, 3)

701 He who knows by looks what passes in another's mind without his telling it is ever an ornament to the world surrounded by the unchanging sea.

702 He who reads the thoughts of others without their knowing it will be looked upon as Divinity itself.

703 Those who by looks make out the aim or intention of others must be pressed into service at whatever cost, even by bribing or offering presents.

704 Those who make out the aim of others without its being expressed in words may be one in form with others, but are different in other respects.

705 Of all the members of the body, how is the eye more precious if it be not able to interpret one's intention from one's looks?

706 Like the mirror that reflects the form of what is near, the face will show what has seriously affected the mind.

707 Is there anything wiser or subtler than the face? It will fore-show what joy or anger passes in (possesses) the mind.

708 To at look the face is enough if men look within and interpret the hidden thought.

709 The eye speaks out both hatred and friendship to those who can interpret the eye's manifold glances.

710 If it be scanned what is the measuring rod of those who profess themselves to be highly discerning, it will be found to be nothing else than the eye.

Foot Note.

702 He is surely a divine being who can divine the secret thoughts of others. 705, The face and the eye are the true revealers of the mind's affections. 706 Oft-quoted. 706, 707, 708. refer to the face. 709 & 710. to the eye.

Chapter LXXII. To Know the Court (Audience).

(M. A. 1, 3, 10, 2, 5, 4, 6, 7, 8, 9)

711 Let the pure who have truly and well understood the words and their shades of sense speak to the Court or audience with a full knowledge of the same.

712 Good men, expert in the usage of words, should choose the occasion and speak what they have well thought out.

713 Those who presume to address the Court assembly or audience without knowing its nature do not know the power of persuasive diction, nor are they good for anything else.

714 To shine bright before the men of light is like looking pale or white like pure plaster before dull fools.

715 The best of all that is good is the full self-restraint, not to advance to speak in the society of elders.

716 As is the fall of one in the path tottering in ennui, so is the failing in the presence of men well-versed in great spiritual truths.

717 The learning of the learned sheds lustre in the presence of those who know words very well, without fault.

718 To speak before a learned audience is pouring water on a prepared patch of growing grain.

719 Those who speak well and persuasively in a good assembly ought not to speak in the assembly of fools even in forgetfulness.

720 Like ambrosia spilt in the gutter or drain is addressing an assembly of aliens, or of those who are unsimilar to them in their worth.

Foot Note.

714, 720. Oft quoted. 711, 712, 713. • refer to words-their collection, usage and arrangement. 719. Compare Naladiar 'Surai Vitthu polum tham pal'.

Chapter LXXIII. Not Fearing Council or Assembly.

(M. A. 10, 3, 1, 2, 9, 5, 6, 4, 7, 8.)

721 Pure-hearted men, well-versed in the collection or in the full force of words, will not speak in vain in a learned assembly as they know the order or arrangement of words.

722 They who are called learned among the learned are those who have learned to speak what they have learned in a persuasive manner.

723 Many are those weak men who die in the midst of foes. Rare or few are the undaunted in an assembly.

724 Speak what you have learned before a learned assembly in a persuasive or convincing manner, and learn what more you can glean from the mouths of more learned men.

725 Learn logic, if possible, and learn that, with a view to give an apt reply without nervousness in a learned coterie.

726 What can the sword avail to those who have not the fierce eye? What can books avail to those who dread an assembly of keen-witted men?

727 Like the shining sword in the hand of the eunuch is the book-knowledge acquired by one who is afraid of the learned assembly.

728 Those who have acquired knowledge of diverse kinds have no use if they cannot speak well and persuasively in a good or choice assembly.

729 The worst among the unlearned are they who though learned, dread the assembly of good men.

730 They who, in dread of the learned coterie, cannot expound what they have learned, in a persuasive manner, are dead as well, though they live, move and have their being.

Foot Note.

729 The Council or assembly is differentiated as strong, subtle-minded or good, and words have been classified into strong and forcible or those of full import. 725. The all-importance of logic study for cogent reasoning. The repetition of the simile here. 730 The walking dead are the nervous learned.

Chapter LXXIV. The Land or Country.

(M. A. 4, 7, 9, 5, 6, 8, 1, 2, 3, 10.)

731 That is the land or country where harvests are full and unfailing, where worthy men live, and where men of ample wealth reside, where all these are found.

732 That is the land or country which is desired for its ample wealth and which yields much, unaffected by dire evil or pests.

733 That is the land or country which bears all heavy burdens without murmur when inevitable and pays full tributes to the king without praying for reduction.

734 That is the land or country which fares free from fierce famine, wasting plague, and ravages of enemies.

735 That is the land or country which is free from factions, desolating civil strife, and assassins harassing kings.

736 The chief of all lands is that country* which knows no danger, and which yields in full, even when it is ravaged.

737 Both rain and spring water, well-situated mountain, mountain stream, strong fort—these are indispensable factors to the land or country.

738 Absence of disease, wealth, crop, joy, defence—these five are called ornaments to the land or country.

739 That is the land or country which yields abundance when it is sought (with toil).

740 Even if the land or country be blessed with or enjoys all these blessings, it is no good if it has no king to rule it in peace.

Foot Note.

* The requisites of a good land or country are enumerated in this chapter. Chief among these are wealth, good yield, fertile soil, good rule, strong fort and the absence of disease, faction, famine and revolt, 739. Natural yield without labour marks out a good land or country.

Chapter LXXV. Fortress.

(M. A. 1, 2, 3, 5, 6, 7, 8, 10, 4, 9.)

741 A fortress is essential to those who attack foes. It is equally an object of importance to those who defend themselves fearing foes.

742 A fortress is that which has crystal water, an esplanade or open space, a mountain, and the cool shade of a beauteous forest hard by.

743 Height, breadth, strength, impregnability—these four are the requisites of fortresses with embattlements according to science.

744 A fortress is that which needs slight defence and which is spacious, and capable of taxing hard the energy of foes.

745 A fortress is that which is invulnerable, has abundance of food for those inside and facility of defence for the defending forces.

746 That is a good fortress which has ample munitions of all kinds and good reserves for defence in times of exigency.

747 That is a veritable fortress which cannot be taken by a regular siege, by storming or by mining underground.

748 However strong the besiegers be, a fortress should be impregnable and give the besieged (those within) victory.

749 A fortress is what will dishearten the besieging foes at the outermost enclosure and attain greatness by brave defensive works of all kinds.

750 However grand or strong a fort may be, it avails nothing if the defenders are craven souls, showing no vigour in action.

Foot Note.

743 Shows the author's knowledge of the science of fortification. 749. Rout the foes before they approach the fortress. 750 Whatever the defence-works, the defenders must be strong to win victory,

Chapter LXXVI. How to Acquire Wealth.

(M. A. 8, 10, 9, 3, 2, 4, 7, 5, 1, 6.)

751 There is nothing like wealth that can make a man of no consequence a man of worth.

752 All will despise the poor or the destitute, i. e. those that have nothing. All will laud the wealthy or the opulent.

753 Wealth, called an unfailing lamp, goes to every place designed and dispels darkness or quells enmity.

754 Wealth acquired by right or blameless means yields virtue and pleasure.

755 Wealth, not acquired with grace and love, the world will not touch but cast off.

756 Wealth inherited as escheats and derelicts, received as toll, tax, or custom, taken as war-prize from defeated foes, belongs to the king.

757 Grace, the child yeaned by love, is reared by wealth, called the cherishing nurse.

758 He who does a thing with money in his hand (ready cash) can go on with it without anxiety as one who climbs a hill and witnesses the elephant-fight from fear-free.

759 Make money. No keener or sharper steel is there than that which can cleave the foeman's pride.

760 They who have acquired glorious wealth in plenty will easily gain the other two together (virtue and pleasure).

Foot Note.

751 The play upon the word 'porul' signifying wealth and consequence. 752 Worldly experience. 751, 752 Oft quoted. 753. Wealth as true lamp. 756. The sources of state revenue. 757. Wealth as good foster-mother. 758. Money makes many things. Money makes the mare to go. Ready cash rids fear.

((M. A. 1, 6, 8, 2, 5, 3, 4, 7, 10, 9.)

761 It is the chiefest of the treasures of a king bent upon winning victory to have a puissant army which is well-organised and does not fear danger.

762 It is rare but for a veteran host fearlessly to brave a mighty foe at a time of danger or in a desperate situation.

763 Of what avail is the ocean-billow's roar? When the cobra breathes, the rat-enmity will be nowhere or nothing.

764 That is a host which braves defeats and which recks not desertions, being famous for its hereditary courage from generation to generation.

765 That is a host which unites its ranks and is able to withstand even though Yama, the God of Death, in a fiery fit falls upon it.

766 Valour, honour, right procedure based on experience and trust-only these four are sure defence to a host.

767 An army which bears the attack of the forlorn hope is valiant and well-disciplined to encounter the invading force with success.

768 Though the army be devoid of dash or power of endurance, it will gain a name if it be well-organised and disciplined.

769 An army will win glory if it be not reduced in strength, if it be implacable or unappeasable in hatred, and if it has no fall in rations or be not reduced to straits for lack of provisions or not irregularly paid.

770 Even though an army be composed of large numbers of warriors, it will be of no use unless it has or is led by able commanders.

Foot Note.

761, 762 Troops consist of veterans and victorious warriors. 763. Mere numbers will not do. 770. Rank and file without good generals will be of no use.

Chapter LXXVIII. The Warrior's Pride.

(M. A. 4, 3, 2, 5, 6, 7, 8, 1, 9, 10.)

771 Stand not before my war-lord, o ye foes. Many who faced my war-lord now stand in stone.

772 Better than he who slays the forest hare with his arrows is he who aims his dart at an elephant and fails.

773 Heroic greatness is fierce valour in times of peril, say the wise. To be chivalrous-kind to the fallen foes gives it its edge.

774 He who hurls the javelin in hand at the elephant and comes away from the fray, plucks it out of his smitten breast when there is need for it.

775 If a hero winks his fierce-glancing or stern eye, when the lance is hurled at it, is it not a shame or defeat to him ?

776 All the days when heroes sustain no wound in glorious battle will be counted as days lost and set apart as vain.

777 They who risk their life in the desire for fame in the revolving earth wear their heroic anklet something like a beautiful ornament.

778 Heroes who dread not their lives in perilous times are unabated in their enthusiasm even when their king frowns.

779 Who will condemn the failure of heroes who die to keep up their vow (die lest their vow fail)?

780 If heroes lose their lives at the sight of which their king's eyes are brimming with tears, to have such a death is worthy to be begged for.

Foot Note.

771 'Veera-kal' as a memento of a hero's death in the thick of the fight. 776. Oft-quoted. Compare : 'Count that day lost whose low descending sun hath not seen any worthy action done'." I have lost a day-the prince who nobly cried, Had been an Emperor without his crown"—(Young).

Chapter LXXIX. Friendship.

(M. A. 1, 9, 7, 3, 8, 2, 10, 4, 5, 6.)

781 What thing like it is there which is rare to achieve like friendship? What rare defence is there for doing good?

782 The friendship of the worthy, as days pass, waxes as the waxing (crescent) moon, and the friendship of the foolish in course of time wanes as the full moon does day by day (till it is new moon).

783 The friendship of the good grows with time as the beauty of a poem (treatise) is appreciated more and more as each time it is revised.

784 It is not for deriding or ridiculing that friendship is made, but it is for sharply reproving when the friend goes much astray.

785 Frequent contact is not necessary for friendship; feeling alone affords the right or claim of true friendship.

786 True friendship is not the smiling face, but it is the rejoicing of the heart within when friend meets friend.

787 Friendship rescues friend from ruin and directs him in the right path and weeps with him in times of troubles.

788 Like the hand that unsolicited hurries on to help the man whose garment has slipped away or is blown aside, friendship hastens to weed out the grief or redress the grievance of a friend.

789 If it be asked where friendship holds its court or has its royal seat, it is in the firm mind which lends a ready hand in a time of need, or at a critical juncture.

790 Base is the friendship which brags 'he (the friend) is related thus to me' and 'such is my worth to him'.

Foot Note.

This chapter has many oft-quoted couplets. 783, 784, 785, 786, 788 in particular- 785. Constant contact and companionship-is one interpretation. Note the story of Picir-anthaiyar and Ko-Perum Cholan. Vide stanzas 216 to 228 Purananurru. 788. A friend in need is a friend indeed.

Chapter LXXX. To Scrutinize Friendship.

(M. A. 1, 10, 2, 3, 4, 9, 6, 7, 8, 5.)

791 There is no harm in making friendship without previous scrutiny. When one has tried and recognised or accepted another as a friend, friendship with him must be lasting or enduring and be unbroken.

792 The friendship of a man untested and unscrutinized will give mortal pain to the friend till he breathes his last.

793 Know the temper, descent or birth, faults, if pardonable, and ample good kindred of a man before you form friendship with him.

794 Form friendship with a man even by offering or making presents to him who is noble-born and who would feel shame and shrink from guilt.

795 Seek out the friendship of those who reprove evil, whose words make you shed tears and who are able to show you the right path.

796 The rod that measures out true friendship or kinship, is there anything but the time of one's distress ?

797 To eschew the friendship of fools is real gain to a man (as sages say).

798 Think not the thoughts that dwarf or depress the heart. Don't make friendship with those who will cut off from or desert you in times of distress.

799 The friendship of those who will desert you in times of disaster, will, when you think of it, burn your heart or make you feel anguish even at the moment of death.

Foot Note.

792 Oft-quoted. 796 The test of true friendship is crisis or sore need.

Chapter LXXXI. Familiarity (Intimacy).

(M. A. 1, 2, 4, 3, 7, 8, 6, 5, 9, 10.)

801 What is called Intimacy is friendship which puts no restraint on the freedom of old familiarity.

802 The distinguishing feature of friendship is familiar freedom. The duty of the wise or worthy men is to smack or relish the flavour.

803 What avails old friendship in case no freedom is allowed to its acts ?

804 If friends do a thing unbidden out of old familiarity, to take the action in good part becomes intimacy.

805 When friends do an evil thing, it must be viewed as due to not only mere ignorance but out of great familiarity.

806 Even in case of damage, they who are within bounds or know the delicacy of friendship will not desert their intimate association with familiar friends.

807 Even though real injury be done by intimates, sincere friends do not cease to love them for it.

808 Those who are strong in their intimacy will not give their ear to imputations against their friends, and the day of offence will be treated as a day of grace.

809 The world will commend the unbroken friendship of old and faithful friends.

810 Even enemies will esteem those who do not part from old friends out of their usual kind regard.

Foot Note.

801 defines intimacy. 808 To pass over the wrong done by friends without resentment is a test of deep love.

(M. A. 4, 9, 10, 1, 2, 3, 5, 6, 8, 7.)

811 The friendship of evil men devouring or quaffing ostensibly, had better grow less than more.

812 What though you gain or lose the friendship of the unenvious who desert you in difficulty and hug you in prosperity?

813 Friendship which weighs carefully what accrues from it, those who grasp eagerly whatever can be grasped, and plunderers–all these are alike or equals.

814 Better to dwell alone than be friends with men who behave badly as the unbroken horse which drops the warrior down in the thick of the war and bolts away.

815 It is better not to acquire than gain the profitless friendship of men of little minds who forsake trusted friends in hard times or whose help fails in the hour of dire need.

816 The enmity of the wise man is a crore of times better than the intimacy of the fool.

817 Better or more profitable by tenfold crores is the hate of enemies than the friendship of seeming or flattering friends.

818 Silently drop the friendship of those who labour to thwart what they can do on your behalf.

819 The association of those who say one thing and do another is certainly injurious even in the dream state.

820 The companionship of those who are friends at home and who disparage you in the court or assembly deserves to be forfeited at any cost.

Foot Note.

811, 817 Friends are of diverse kinds: face-flatterers, backbiters, parasites, hangers-on and trencher friends and all these deserve condemnation. 818, 820 Thwarters, humbugs, and disparagers are worse.

Chapter LXXXIII. False Friendship.

(M. A. 8, 1, 4, 2, 3, 5, 6, 7, 9, 10.)

821 The friendship of those who are not but who pretend to be friendly towards you serves like the anvil to hammer you when a suitable opportunity offers itself.

822 The friendship of those who are not but who seem to be kinsmen will change or be fickle-hearted as the heart of womankind.

823 It is hard for the ignoble to become good-hearted, no matter how well-educated they be.

824 They are to be dreaded as dissemblers who have smiles on their face but whose hearts are bitter.

825 Those whose hearts are not with you or in your favour can hardly be turned towards you by any amount of words you speak to them.

826 The words of those who speak goodly to you like true friends can be soon detected to be the words of foes.

827 Take not the humble words of your enemies as words of submission. Note that the bent bow is ever ready to smite you or is aimed only to do you harm.

828 Weapons may be hidden within the worshipping hands. The tears shed by foes are like unto them or likewise.

829 Those who eulogise outwardly but really despise you may justly be flattered and made to smile and slain in the guise of friendship.

830 When the critical time arrives for your foes to show themselves as your friends, take care that you too smile like them and avoid being friendly at heart.

Foot Note.

822 'Frailty, thy name is woman'. Woman's fickleness is proverbial. 829 'Too much praise is scandal in disguise'. 830 Measure for measure. Do likewise Take care that *apparent* friendship is not true friendship.

Chapter LXXXIV. Folly.

(M. A. 1, 2, 4, 3, 5, 6, 7, 10, 8, 9.)

831 What is that thing which bears the name of Folly? It is to throw away gain and to hold fast to loss.

832 The folly of follies is to desire to do what will prove *infra dig* to you.

833 The parts of folly are shamelessness, unsearchingness, lovelessness, cherish-nothingness.

834 The fool of fools is he who studies scriptures and masters them, who expounds them, but who does not obey or act them out or has no self-control.

835 The fool who does a thing in this single life and merits hell will sink in the bog which he enters of sevenfold birth.

836 The green fool who does not know how to execute what he undertakes to do, not only fails in it but will wear fetters or be entangled in it.

837 When the fool amasses wealth, he will feed foes to fatten but will let his kith and kin go and starve out.

838 When the fool has got in his hand large hoards, he will act like the madman raving in his tipsiness.

839 The friendship of fools is very delectable or delightful. For, parting with them will leave no pang behind, or there will be no wrench of separation.

840 For the fool to get into the society of fully learned men or sages is like the act of a man who places on his couch his feet unwashed.

Foot Note.

837, 840 Oft-quoted. 838 The mad freaks of one drunk with wealth. 839 Note the innuendo. 836 Compare: "O whata tangled web we weave when first we practise to deceive" (Scott).

Chapter LXXXV. Stupid Self-Conceit or Doltishness.

(M. A. 8, 7, 1, 2, 5, 9, 6, 4, 3.)

841 Want of knowledge or Ignorance is the greatest want or poverty. The world will not hold any other want as want at all in the light of this.

842 The dower of the ignoramus, however cordial, is nothing but the fruit of the receiver's penance.

843 It is hard for even the malicious foe to inflict the pain that an ignoramus brings down on his own head.

844 If it be asked what is stupidity or blankness or emptiness of mind, it is the pride of self-conceit or over-estimate of oneself or the affectation of 'we are bright or wise'.

845 To act upon ignorance or upon what one has not mastered will throw suspicion on what one has thoroughly made his own.

846 It is ignorance or stupidity that conceals one's blankness or emptiness but does not cover his own faults or reveals them.

847 The Great Secret will go out or the Great Scriptural Truth will fail, and the ignoramus will inflict misery on himself.

848 He will not do as advised. He will not seek wisdom himself. He will be a disease unto himself till death him parts.

849 He will not see what another man points out, nor will he see it himself. The ignoramus will be blind in his own way with what he thinks he knows.

850 He will deny what the world affirms or asserts. He will be pointed to by the world or by all over the earth as a demon in human form.

Foot Note.

841 Ignorance is the worst poverty. 'Where ignorance is bliss, it is folly to be wise'. 843. Self-conceit does the greatest harm to self. 850. Oft-quoted.

Chapter LXXXVI. Hostility.

(M. A. 1, 10, 8, 9, 3, 5, 7, 4, 2, 6.)

851 Hostility or the spirit of defiance is that evil quality which brings on every living being the great disease of division or disunion.

852 Though disunion be intended and spite be shown in action, it is best to do no injury out of the spirit of defiance.

853 If hostility, that dire disease, be shunned, it will yield a man endless everlasting fame.

854 When hostility, the woe of woes, ceases to exist, it will yield the pleasure of pleasures.

855 Who will be inclined to conquer or overcome the person who can expel the defiant spirit from his mind?

856 The life of him who says that the spirit of hostility in excess is sweet, will soon come to trouble and ruin.

857 Those who do not see the very truth accruing from greatness are men of harmful talents which breed malice or division of hearts.

858 The death of hostility is prosperity. Where the defiant spirit is strong and overpowering, it brings ruin in truimph and sway.

859 He who, in times of prosperity, finds no spirit of disunion at work, cherishes hostility which brings ruin.

860 All evils spring from hostility, but good-will engenders the great wealth of kindliness or cheerfulness.

Foot Note.

851, 853. Hostility is spoken of as a great or grievous disease.

(M. A. 1, 7, 9, 8, 10, 4, 5, 6, 3, 2.)

861 Avoid the encounter with the more powerful. Shun it not with weaker men but go on without respite.

862 No love has he for kinsmen, nor great support has he nor is he, strong himself ? How can such a man withstand the enemy's strong forces ?

863 He is a craven, he knows nothing, he agrees with none, he is a miser. Such an one will fall an easy prey to enmity.

864 He does not turn away from wrath, he is a babbler of secrets. Such an one is an easy prey to every foe in every place.

865 He sees not the right path, does not do the fitting thing, cares not for crimes (vices), is ungracious. Such an one is a foeman's easy prey (pleasure).

866 He is blind in his rage and very lecherous (addicted to lust). Such an one's enmity will be sought with pleasure and ease.

867 Be sure to pay anything and buy the enmity of the man who undertakes a thing and does unseemly (ungracious) acts.

868 If he has no virtues and many vices to his credit, none will claim kinship with him, and his foes will be gladdened at heart.

869 Those who have the luck to encounter ignorant (stupid) and timid foes, will certainly have exceedingly great joy.

870 Fame will never attend a man who has not gained the least object (victory) by contending against the illiterate foe.

Foot Note.

862 The characteristics of foes who fall an easy prey.

870 No glory to the weak and apathetic who will not budge an inch against the least foe.

Chapter LXXXVIII. To Appraise Enemies' Power.

(M. A. 2, 3, 5, 7, 4, 6, 8, 10, 9, 1.)

871 That ill-natured thing called enmity should not be desired even in jest.

872 Though the enmity of men who plough with bows be incurred, do not incur the hate of those who plough with words.

873 He who is alone and incurs the enmity of many foes is more ignorant than the self-conceited and proud.

874 The world rests on the merit of the tactful man who makes friends of his foes.

875 He who has no allies but has to meet two foes must make friends with one of them.

876 Whether you have chosen men of fact or not, in times of great crisis, don't show your lack of trust in them but let them alone.

877 Don't disclose thy woes to those who are unaware of them, and don't tell your weakness to your open enemies.

878 Know the way, do your part, and make self-defence. If you do so, the pride of your foemen will be down in the dust.

879 Fell down thorny trees when they are young and tender. When they grow and become hard, or mature, they will prick and pierce the hands that cut them down.

880 They who fail to put down the pride of their foemen do merely breathe in and out and cease to exist.

Foot Note.

872 Oft-quoted. Compare : 'The pen is mightier than the sword.'

879 Oft quoted. Compare. A stitch in time saves nine. Delays are dangerous. Note the Parable, as in couplets 475, 476 in chapter 48.

Chapter LXXXIX. Internal or Insidious Enmity.

(M. A. 4, 1, 2, 8, 9, 10, 6, 5, 3, 7.)

881 Water and shade, if not wholesome, will prove injurious. If friends are not friendly but are traitors in the camp, their insidiousness will be baneful.

882 Dread not your foes who are like swords, but dread the foes who profess themselves to be your kinsmen.

883 Guard yourself against internal enmity. In times of peril, it will inflict on you a deeper wound than the potter's knife in making pots.

884 If enmity within that will pervert the mind discloses itself, it will do you greater evil (or many an evil) than even unkind kinship.

885 If enmity lurks in secret in kindred, it will cause more grievous hurt and do you to death.

886 If discord arises among those who are in concord with you, it is hard to avert the catastrophe to you.

887 Though united closely like the casket and its lid, the family with internal enmity can never fare well together.

888 Where the house is divided against itself, its strength will go down, just as the file wears away gold when it is polished with it.

889 Though small as the til's, or sesamum's split seed the hidden enmity be, it will work sure destruction.

890 Living with one not in concord is like dwelling in a hut with a cobra as companion.

Foot Note.

887, 890. Oft-quoted. 889. The tiny sesamum (tilam) seed split up. 887, 890. The idea of insidiousness is illustrated with apt similes. 883. Note the potter-simile.

Chapter XC. Not to Offend the Great.

(M. A. 10, 2, 1, 3, 5, 6, 4, 9, 8, 7.)

891 Not to slight any is the work of the powerful. It is greatest among the acts of those who safeguard themselves.

892 If the great ones be not respected, such disrespect will work irretrievable peril to the offenders.

893 If you seek ruin, slight the counsel of the great ones. Provoke the powerful if you long to assure your ruin when they please.

894 If men of no power wreak evil to men of power, their action is of a piece with the beckoning with the hand of yama, the god of death.

895 They who slight the angry frown of mighty monarchs, though they be alive, will be counted as dead, or will not thrive wherever they roam.

896 They who are caught in flames may survive the conflagration. They who offend the great ones will have no escape.

897 What can grandeur of life and immensity of wealth do if wrong be done to sages blest with many a virtue.

898 If the great suffer diminution in estimation, the offenders, however unshaken their household, will be off the earth.

899 If men of high principles be incensed, even kings will lose their sceptre and crown and be lost in flames.

900 Though possessed of exceedingly great support, they will be lost if great men of lofty fame and virtue be wroth or incensed.

Foot Note.

892. Oft-quoted. 894, 896. Note the comparisons. 899, 900. Even Sovereignty is no exception to the rule that offenders of the Great ones will be visited with condign punishment.

Chapter XCI. To be Led by Wives.

(M. A. 8, 9, 4, 3, 2, 1, 5, 6, 7, 10.)

901 Those who have intense desire for or dote upon their wives seldom attain to greatness. Those who have the ambition to do great things disdain lust.

902 The prosperity of the man who has no self-respect and who is infatuated with his wife will bring on him great shame.

903 He who is by nature submissive to his wife will always bring on him shame among the good.

904 The noble action done by a wife-fearing man who does not deserve the other world will never be glorious.

905 He who trembles before his wife will never do any good to worthy men.

906 Those who fear the housewife's tender arm will never gain dignity though they live happily like gods.

907 The modest or shamefaced woman herself is more dignified than the manliness of him who obeys his wife or who is led by the nose by her.

908 Those who exactly fulfil the wishes of their wives with beauteous brows will not help their friends in need, nor will they do good to any.

909 In those who submit to petticoat government cannot be seen any charitable action, well-meaning wealth and joyous life.

910 The folly of having excessive connubial love will never find place in cultured minds set on doing great things.

Foot Note.

Husbands are either doting and infatuated, cowardly and submissive, and these never attain fame or distinction, nor do any good to any here or otherwhere.

(M. A. 2, 1, 3, 4, 5, 6, 8, 7, 9, 10.)

911 Choice bracelet or bangle-wearers are amorous, not for love but for gold, and their sweet or honeyed words will prove ruin.

912 Evil women (prostitutes) weigh the lucre or profit and speak kind words. Abandon them, weighing their worth.

913 The false embrace of mercenary women is like embracing some unknown corpse in a dark room.

914 Wise men who seek the wealth of grace will keep themselves away from the worthless charms of harlots whose only aim is making wealth.

915 Men who are very intelligent and wise will abstain from the fond embraces of common whores.

916 Men who would keep up their own worth will turn away from women who would make a display of their artful charms and whose charms are free and common to all.

917 Shallow-minded or light-hearted or impure and unchaste men will seek the society of women who will embrace the body but whose thoughts will be other where.

918 The false embrace of wily women will be resorted to by men devoid of searching wisdom.

919 The soft arms of the well-bedecked whores make the hell which engulfs abject or contemptible tomfools.

920 Women of divided (two) minds, toddy-drink, and the gaming-table (dice)–these are the pursuits of men destined to misfortune.

Foot Note.

Profligates, prostitutes, harlots, whores, bawds or lewd women care for gain and bring ruin on the happy-go-lucky, improvident, low-minded, tonsuring fools. 913. Oft-quoted. 918. luring siren or demoness.

Chapter XCIII. Abstaining from Toddy-Drink.

(M. A. 4, 1, 2, 3, 10, 5, 8, 9, 7, 6.)

921 Men addicted to drinking toddy every day will not be feared by their foemen and they will lose the glory already achieved.

922 Don't drink intoxicating toddy. If you desire it, you will not be counted as a man of esteem by all good or saintly men.

923 Toddy-drinking is hated even by the mother. How would it appear to the truly wise?

924 The fair maid, called Shame, will turn her back on topers or addicted toddy-drinkers whom all condemn.

925 To buy the loss of self-consciousness (forgetfulness) by drinking intoxicants is most stultifying.

926 Unconscious sleepers are none other than the dead. Always toddy-drinkers are poison-takers.

927 Who take to drink and get tipsy will be held in contempt by the men of the locality when they find it out.

928 Give up professing ignorance of drunkenness. What is hidden in the mind or held as secret will soon come out and become public.

929 He who would argue out the drunken habit is like him who tries to find out with a lamp in hand one who is immersed in great depths.

930 When a man in his sober moments sees a staggering drunkard, will he not reflect on his own folly in the fit of his revelry ?

Foot Note.

923, 926. Oft-quoted. 928. Hidden facts will out in the drunken state. 929, A toper cannot be converted into a sober man by hard reasoning or argumentation with him. Addiction is condemned, but not toddy-drinking. Soma-Juice quaffing is a sacrificial rite according to the Vedas.

Chapter XCIV. Gambling.

(M. A. 1, 7, 4, 9, 10, 2, 5, 6, 3, 8.)

931 Desire not playing with dice though you should win. Your gain is as the baited iron-hook which the fish swallows.

932 To the gamblers who win once but lose a hundred times, will there be a way to obtain good and live in prosperity ?

933 If a gambler always talks of nothing but playing with dice, all his wealth and income will surely pass into the hands of others.

934 Nothing reduces a man to utter indigence more than gambling, which works many an evil to friends and destroys his own name and fame.

935 Men who take pride in gambling, gambling-hall, and gambling-art out of lust for gain come to grief (nought).

936 Men wearing the veil of the gambling goddess of Misfortune suffer great distress thereby and have sore sorrows therefrom.

937 If entry be made early in the gambling hall, it will undo hereditary wealth and good name.

938 Gambling undoes wealth, bends the soul to utter falsehood, destroys grace, and brings misery.

939 Dress, wealth, food, praise and learning–all these five will leave the gambler intent on gambling.

940 Every time the gambler loses, his heart will be ever more in the play. So does the soul which is oftentimes afflicted to live long on earth.

Foot Note.

Note the different words used for gambling; soothu, (931-4-6-8-940,)kalaham,937, urul-aiyam, ayam, (933,939). Among the chief Aryan vices denounced in modern poetry are drinking, gambling, and prostitution, The Rig Veda used the word Gambler synonymous with cheat and rogue. Vide The Gambler's Lament (X. 34). Tiruvalluvar has devoted a separate chapter to the evils of each of these vices.

Chapter XCV. Medicine.

(M. A. 6, 1, 2, 3, 4, 5, 10, 7, 8, 9.)

941 Excess or deficit of any action which produces more or less of the three humours beginning with wind, is reckoned by the authors of medical science to cause disease.

942 There will be no need of medicine to your body if you eat again after seeing carefully that the food already eaten has been fully digested.

943 When fully digested, eat in measure, and it will lead to long life (make one who has taken body know the way to prolong it).

944 Know that the food you have taken is fully digested, and that you are really hungry; and choose what will agree with your body and take care that you do not eat any food that will not suit your body.

945 If you eat the agreeable food again, denying the disagreeable, your life will suffer no hardship.

946 As a man who has bowel-clearance experiences ease and pleasure, so does a beastly glutton experience disease and pain.

947 If a man knows not what fire there is in his stomach (what the power of his digestion is) and eats much, he will be afflicted with disease beyond measure.

948 It is good for the physician to diagnose the disease, trace its cause, and how it may be moderated, and then to use his expert skill.

949 Let the learned doctor study the nature of the constitution of the patient and of the disease he is subject to and what the right time is to tackle it and then let him administer medicine.

950 The patient, the doctor, the medicine, the apothecary, compounder (medical attendant)—on these four depends all cure, and the medical science accordingly falls into four parts.

Foot Note.

The poet's knowledge of medical science is exhibited here. This chapter has the whole of the medical science in a nutshell. 946. lays stress on bowel-clearance as necessary as digestion.—(Parithi).

Chapter XCVI. Noble Descent.

(M. A. 2, 3, 1, 5, 6, 7, 9, 10, 4, 8.)

951 Except in the members of a noble family can never be found both natural rectitude and sense of shame.

952 The members of a good family will never lack rectitude (right conduct), truthful word, and modesty—these three things.

953 The noble family noted for its truthfulness has the following four characteristics–graceful smile, liberal giving, sweet word, courteousness (condescension).

954 Men of good family will never soil their reputation for crores upon crores offered to them.

955 Men of ancient family do not discard their wonted liberality when their means of benefaction have gone down.

956 Those who would live in accordance with the traditions of their noble descent never stoop to low deceit nor do ignoble actions.

957 The fault of a member of a noble family will loom large in the public eye as the spot or speck on the face of the bright moon in the sky.

958 A man's noble descent will be doubted if no love be seen to blend with his high repute.

959 The sprouts of plants will show the worth of the soil in which they appear. The men of noble descent are revealed by the words they speak.

960 If good be sought, modesty is a prime requisite. If nobility be sought, humility to all is indispensable.

Foot Note.

Nobility is true or ancient, and its tests are love, humility, civility, generosity, liberality, and truthfulness. Its fault will appear larger. It will do nothing mean or degrading. 951, 952, 953. give out the nine traits of true nobility. 954, 957, 959 Oft quoted.

(M. A. 1, 3, 2, 4, 5, 6, 7, 8, 9, 10.)

961 Reject what will lessen your honour, however indispensable they be.

962 Those who desire intrepidity with splendour will do no inglorious act though it may add to his wealth.

963 To be humble is desired in the state of opulence. To keep up self-respect is desired in the state of decline.

964 When men fall from their status, they are like the hairs of the head that have fallen off.

965 Men, mountain high, will sink if they will do a mean act as small as *abrus* (kunri) seed.

966 It yields no praise, nor does it open the gates of heaven. Why do men follow scorners and be at their beck and call?

967 Better than live as a parasite on scorners is the condition of a man that is doomed once for all.

968 When high status has come to lose honour, is life that keeps the body precious as ambrosia?

969 Men, who are like the yak which loses its life when it is shorn of its (long silky) hair, will forfeit their life when they lose honour.

970 The world will applaud the glory with reverence of those who will give up their life in case of dishonour.

Foot Note.

964, 969. Oft quoted. Compare: *All is Well that Ends Well* ii.
"From lowest place when virtuous things proceed,
The place is dignified by the doer's deed:

Where great additions swell, and virtue more,
It is a dropsied honour : good alone
Is good without a name ; Vileness is so.
.........Honours best thrive
When rather from our acts we them derive
Than our fore-goers" (Shakespeare)

968, 969 "Life every man holds dear ; but the dear man
Holds honour far more precious-dear than life"
(Troilus and Cressida V)

Chapter XCVIII. Greatness or Glory.

(M. A. 7, 1, 2, 8, 10, 9, 3, 5, 4, 6.)

971 Glory is to a man strength of will. Littleness is for him to say 'I will survive' even though it be lost.

972 All lives are alike at birth. Their worth (merit) differs with the difference of their vocations.

973 Men of high birth, but mean-souled, are never great. Men of low birth, but high-souled, are never low.

974 Like chaste women (who are true to their husbands), greatness endures when it respects or is true to itself.

975 Great men will do great deeds when they do anything.

976 It is rarely to be found in little men, the tendency or inclination to be associated with and revere the truly great.

977 If distinction alights on the head of a little man, his action will only be highly haughty or insolent.

978 Greatness is ever humble. Littleness will ever brag and extol self.

979 Greatness is lack of conceit. Littleness will be highly conceited, will drive in a car of great vanity.

980 Greatness will screen the faults of others. Littleness takes pleasure in exposing them.

Foot Note.

971. Great men are men of resolute purpose. 972, 973, 974 are oft quoted. 975 to 980. contrast greatness and meanness.

Chapter XCIX. Sageness.

(M. A. 6, 4, 3, 2, 5, 7, 8, 1, 9, 10.)

981 All goodly things, say they, are duties to those who are bent upon achieving sagely perfection.

982 Good qualities or great virtues characterise sages or perfect men. All other good is good but in name.

983 Love, modesty, obligation, complaisance and truth are the firm pillars of sagely perfection.

984 Non-killing is as good as penance. Not slandering is as good as sageness.

985 The power of the mighty is humility. It is the weapon with which sages convert foes into friends.

986 If it be asked, what is the test of sagely perfection, it is to bear repulse from even meaner men.

987 What is sagely perfection worth if it does not do good to even evil-doers?

988 Poverty is disgrace to none, if one be endowed with the strength of sagely perfection.

989 Those who are called the ocean of sagely perfection will never swerve from the path of rectitude even though the world comes to an end.

990 If men of sagely perfection be lacking in their sageness, it is sure that the great earth will cease to bear its burden.

Foot Note.

984 True penance is non-killing. A hit at yaga performers.
985 The greatness of sages lies in non-audacity. 988. Poverty is no crime or disgrace to men of perfect worth. 989. The forte of sages is unswervingness from righteous path. Oft quoted.
998. The negative virtue of sages.

Chapter C. Possession of Good Nature.

(M. A. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.)

991 He who is easily accessible to every man will easily know what good nature is.

992 The two familiar elements of Good Nature are love or good-will and high birth.

993 Men are not alike, because all have like parts or limbs. They are alike if they have their inward worth or intrinsic merit in the same measure.

994 The world praises the good nature of those who are humane and who have reaped the fruits of their benefaction.

995 Contempt is evil though in jest. They who know the nature of man will appreciate the good nature even in their foemen.

996 The world wags, because it has persons of good nature in it. If not, it will surely go to ruin or be buried in the dust.

997 Though sharp men be like the file, those who are devoid of good humane nature will be like trees.

998 It is most unbecoming in a man to show no good nature even though men do him no good and do him real harm.

999 To those who are not clever enough to smile or show a cheerful face, the great and vast world will be wrapped in darkness even in the daytime.

1000 The immense wealth acquired by a man of unkind nature is like good milk spoiled, because of its having been kept in an unclean vessel.

Foot Note.

The word 'Panpu' may mean good or sweet nature, polished manner, politeness, courtesy or courteousness. For good, kind or sweet nature is loving and noble. It is what the world praises. Men may be learned, very intelligent and sharp; they may be favourites of fortune, mighty and puissant. All these will be of no avail if they are not endowed with good humane natuie. 997, 1000. Oft-quoted.

Chapter CI. Wealth Without Benefaction.

(M. A. 3, 7, 2, 6, 8, 10, 4, 5, 1, 9.)

1001 He who stores up in his house vast and ample wealth and enjoys nothing is dead, as nothing will be the outcome of it.

1002 He who thinks that all will come with wealth and so does not dispense charity has the degraded birth of a doting miser.

1003 Those who hoard up wealth out of their miserliness and do not care for a good name are a burden to the earth though they appear in it.

1004 What does a man whom none loves mean to leave behind as his heir at his death ?

1005 Of what avail will be crore upon crore of wealth to misers who neither give nor enjoy them.

1006 The board of him who enjoys nothing and who is not disposed to give anything to men of excellence is an unmitigated evil in itself.

1007 The wealth of him who does not at all give to the needy is like the fair and charming woman grown old and living in single blessedness.

1008 The wealth of him whom none loves is like the poisonous tree in the midst of a village bearing ample fruits.

1009 The hoards accumulated by those who bear no love for humanity, who stint for themselves, and who care no jot for charity will fall into the hand of or be taken by others.

1010 The brief distress of the generous-hearted and liberal-handed will be for a while like the dark rain cloud which grows dry or which is exhausted soon.

Foot Note.

1001, 3, 5, 8 are oft-quoted. 1007. A beautiful simile.

Chapter CII. Coyness (Modest Decorum.)

(M. A. 9, 1, 2, 4, 10, 8, 3, 5, 6, 7.)

1011 The shame felt by a man who blushes for an unbecoming action is different from the coyness of the fair bright-browed and virtuous maiden.

1012 All living beings need alike food, clothes and other things. The excellence of men is indicated by their sense of shame (modesty).

1013 All souls claim the fleshly bodies as their own. Perfect virtue ever dwells with the sense of shame.

1014 Is not the sense of shame an ornament to sages? If not, the strut of proud men will be deplorable to the sight.

1015 The world is the seat of virtuous shame to those who feel ashamed for the faults of others as for their own.

1016 High souls do not care for the charms of the world if the hedge of shame does not remain inviolate.

1017 Men will sacrifice their lives for shame, but they do not sacrifice their sense of shame for saving their lives.

1018 If a man does not feel ashamed of what others dread as acts of shame, virtue will be ashamed of him.

1019 The neglect of duty will degrade one's race. If shamelessness prevails, it will consume every good.

1020 The movement of the shameless at heart is like that of the wooden puppet due to the pulling of the strings attached to it for doing the functions of life.

Foot Note.

There are two sorts of modesty—womanly and manly. 1017. Oft-quoted for the contrasted sentiment. 1020. Shameless men are like wooden puppets, for both do the functions of life alike.

Chapter CIII. How to Improve the Family.

(M. A. 4, 3, 8, 7, 9, 1, 2, 6, 5, 10.)

1021 No greatness is more dignified than that of him who says 'I will not be slack in doing my work'.

1022 The family progresses when a member of it puts forth manly effort combined with fulness of knowledge, when these two operate together unflinchingly.

1023 When a man comes forward and says 'I will inprove the condition of my family', Divinity girds up its loins and shows him the way.

1024 By those who will raise the status of the family with unremitting labour, their end can be achieved without a thought over it.

1025 The world will cling to and claim kinship with him who leads an unblemished life and is bent upon advancing his family.

1026 It is good manhood for a man to raise the status of the family to which he has owed his birth.

1027 Just as the fearless hero bears the brunt of the fight in the field of battle, so the burden of raising the family-status falls on the shoulders of its strongest member.

1028 To them who would keep up their family, there is no season. If they will rust or stand upon their dignity, it will be doomed.

1029 Truly, the body of the man who would screen his family from every evil that might afflict it will be the fit receptacle for various toils and sorrows.

1030 The family that has no good man to support it will have a fall when trouble shakes it to its foundation.

Foot Note.

1023, 1025, 1028. are oft quoted. 1029. The author sympathises with the man who bears the burden of all trials and hardships for the sake of advancing his family. 1030. A good man is the pillar of his family. When the pillar is shaken, the family will perish. The trunk of the family tree is cut off by the felling axe of trouble.

Chapter CIV. Agriculture (Husbandry).

(M. A. 1, 9, 7, 8, 5, 6, 2, 3, 4, 10.)

1031 Whirl as the world will, it must after all rely on tillage or on the plough. Therefore agriculture or the cultivation of the soil is the noblest of all industries.

1032 The tillers are the linch-pin of the world. They support all those who, being unable to do husbandry or unequal to the task, turn to other arts and crafts as their avocations.

1033 They alone live who eat food by tilling the ground. The rest are hangers-on, eating what their masters (employers) give.

1034 Those who have the shadow of the rich ears of corn will find the shadow of many a king's umbrella under their own shadow or under the shadow of their own monarch.

1035 They will not beg, they will not hide but give to those that beg, who live on the fruits of their own tillage.

1036 If tillers remain at home with folded hands, ascetics (those who renounce what all the world longs for) will be nowhere.

1037 If the soil be so dried in the sun's heat that one measure of dust be reduced to a quarter of it, it will not need even a handful of cowdung manure but will yield plenty.

1038 To spread cowdung manure is better than to plough. After weeding out, it is better to guard it than to water it.

1039 If the owner of the field stays at home without inspecting it, it will sulk like the wife in her angry mood.

1040 The earth, called the kindly dame, will laugh when she sees men sitting idly at home and deploring their poverty.

Foot Note.

This chapter, like the one on Medicine, deserves careful study, as a manual of instructions to the agriculturist as the latter to the patient and the doctor. 1037, 1038. Embody valuable suggestions to the farmer. 1033, 1039. Oft quoted. 1039. The simile is implied. 1040. Mother Earth will laugh at idlers.

Chapter CV. Poverty (Indigence).

(M. A. 1, 2, 3, 8, 5, 4, 10, 7, 6, 9.)

1041 If it be asked what is more painful (galling) than poverty, the only answer is that nothing but poverty is more painful.

1042 The savage sinner, called Poverty, makes the advent and kills the pleasures of a man in this as well as in the next world.

1043 Excessive desire, styled Indigence, will destroy both ancient descent and beauty (of fame) together.

1044 Even in the case of men of good family, poverty will make them utter vile words that will be unbecoming to them.

1045 Poverty, otherwise named calamity, will include a host of sorrows or mortifications.

1046 Though the poor man's words convey great wisdom based on good experience, they will carry no weight with the world.

1047 Indigence, unmixed with virtue, will make the mother look at her son as a stranger to her.

1048 Is Indigenee to bear me company to-day? It did kill me, as it were, yesterday.

1049 One can sleep in the heart of flames, but in the midst of poverty, the eye will have no wink of sleep at all.

1050 Not to renounce their lives altogether by those who have no food to eat is to cause the wastage of other men's salt and gruel.

Foot Note.

1045. It is a Pandora's box. 1049. Death is preferable to utter indigence, for the latter consumes the means or resources of others which may be utilized for the good of others.

Chapter CVI. Begging.

(M. A. 1, 3, 7, 6, 9, 7, 5, 4, 2, 10.)

1051 Beg of men who can afford to be charitable when you come across them. If they feign inability, the fault is theirs, not yours.

1052 It is a pleasure for one to beg if what is asked for comes without annoyance or huffing.

1053 To beg of those who know the duty of dispensing charity without pleading want or inability on their part has a charm indeed.

1054 Begging is like bestowing (giving) if men who never dream of denial be approached.

1055 Begging in person is resorted to, because the world has men who will say nay to mendicants.

1056 The curse of poverty will wholly cease to exist if men who will feign the plague of inability to help the beggar disappear from the world.

1057 If givers be seen who give without snubbing or using insulting words, mendicants' hearts will overflow with joy.

1058 If the generous world has no beggars, the earth will be a happy scene for only wooden puppets to come and go.

1059 If there be none playing the role of mendicants, what pleasuree or pride on earth can there be for the generous-hearted givers?

1060 The beggar must on no account get wroth. His own plaguing poverty will bear ample witness to the existence of others in a like situation.

Foot Note.

1060 A piece of sound advice and admonition to proud or haughty beggars prowling about in the world.

Chapter CVII. The Dread of Beggary.

(M. A. 7, 8, 3, 10, 9, 2, 1, 4, 5, 6.)

1061 Not to beg even of those eye-like men who gladly give without feigning inability is a great or crore of gain.

1062 If the Maker of the world ever intended that men should live a-begging, may He likewise go to pot and make haste to lose life!

1063 Nothing is harder than the hardihood that says to itself, 'we will wipe away indigence by begging'.

1064 The whole world will hardly suffice for the worthy soul in deep distress which will not stoop to beg.

1065 Though it is only thin gruel as clear as the crystal water, nothing is sweeter than the food earned by one's own toil.

1066 Even if what is asked for be water for the cow, nothing is so degrading to the tongue as to utter a begging prayer.

1067 I beg one thing of all beggars. If at all you beg, I pray, don't beg of those who conceal their wealth.

1068 The ill-rigged float, called begging, when it dashes itself on the hard earth or rock of feigned inability, will go to wrack and ruin.

1069 The heart melts at the thought of the lot of the beggar, but it perishes wholly, at the thought of the stern repulse or rebuff it receives.

1070 Where will the spirit of the denier of help take refuge when the life of the beggar passes away even as he begs?

Foot Note.

1062 A curse on God if he creates beggars. Oft quoted.
1066 Oft quoted. It reflects the author's own sentiment on the subject. 1068 The simile of the ill-rigged float is happy.

(M. A. 1, 3, 2, 5, 4, 6, 8, 9, 7, 10.)

1071 The base are like men in their shape or form. I have never seen men exactly like them, or their counterpart.

1072 The base are more divine or luckier than the grateful, for their mind is ever free from carking care.

1073 The base are like the gods; for these too do what they please like them, or what they are asked to do.

1074 The base, when they see the dog-like faith or attachment of women, will exult that they surpass the reprobates.

1075 Fear is the only virtue or rule of conduct of the degenerates. If there be any other motive for good conduct, it is strong desire which avails a little in that direction.

1076 The base are like the tom-tom drum; for they make public the secrets which fall into their ears.

1077 The base shake not the drop of water in their wet hands unless to those who break their jaws with their clinched fists.

1078 The great will benefit those who tell them what they want. The low are like the sugarcane which must be crushed, before they do good.

1079 The low or abject will be clever enough to trace or detect some spot or blot in the character of others when they see those dressed well or fed sumptuously.

1080 What are the base or abject fit for? In times of ill-hap, they will offer themselves for sale in haste and then and there.

Foot Note.

1071 The author's self-experience. Almost every couplet in this chapter is a familiar quotation.

Chapter CIX. Perturbation At the Sight of Beauty.

(M. A. 9, 1, 2, 3, 6, 4, 8, 5, 7, 10.)

1081 Is she a goddess or a peacock rare or a maiden with golden ear jewels ? My mind is perturbed or at sixes and sevens.

1082 She responded to my glances with hers, she, Lakshmi-like, darting her eyes, as if at the head of a legion.

1083 Formerly I knew not Yama. Now I knew him embroiled in the great war waged by the charming maiden.

1084 Her appearance is life-devouring, and her eyes compete with the gracious form of the innocent maiden.

1085 Is it death, or eye, or fawn ? The simple maiden's glance partakes of the nature of the three.

1086 If her bent eye-brows will branch-like shut out her glances, her eyes, I am sure, will wage no terrible war.

1087 The maiden's cloth on the maiden's budding (unfading) breast is like the veil on the face of the fiery elephant.

1088 Has the maiden's bright forehead broken my might which made my vanquished enemies be ashamed in war ?

1089 What other ornament does a coy maiden need who by nature has been endowed with a fawn-like glance and modesty ?

1090 The frothy or fuming toddy will make the drinkers merry, only when they take it, and it does not, like the love-passion, cheer them when they see it.

Foot Note.

Love is Furtive and Wedded. Chaps. 109 to 115 and 116- 133 deal respectively with the two kinds of love. 1082 Beauty assaulting even the seers. 1083, 1084 worthy, charming maiden.

Chapter CX. To Know the Wish by Signs.

(M. A. 1, 4, 2, 3, 6, 8, 9, 7, 5, 10.)

1091 This maiden's black painted eye makes a two-fold glance: one causing pain and the other being an unguent or healing balm.

1092 The furtive side-glance (ogling) for an instant is not an equal-half, but more than half in the matter of love.

1093 She looked, and looking, she bowed. This is like water poured to rear her tender love for the mature act of fond embrace.

1094 When I look on her, she looks on me and smiles gently.

1095 When she does not cast her glance at me direct, she casts a side-glance at me and laughs gently as if in derision.

1096 Though she speaks as if she had no words of love, it is quickly felt by the despised that her words are no words of scorn.

1097 Feigned words of dislike and feigned frowning look are signs of true love in disguise.

1098 There is a beauty in her gentle nature. When I look on her, the loving maiden has a soft corner in her heart for me.

1099 To cast a general look like a stranger is found in the way of true lovers.

1100 When eye answers to eye, oral words are of no use or avail nothing.

Foot Note.

Lovers look in different ways. They cast side-long looks, smiling looks, general, indifferent looks, frowning looks, direct looks thereby revealing their deep love, and they need no words to convey it.

Chapter CXI. To Rejoice in Union.

(M. A. 2, 1, 4, 7, 5, 8, 3, 9, 10, 6.)

1101 Sight, hearing, taste, smell, touch–experienced by the five senses–are found in the damsel wearing shining armlets.

1102 Disease is healed by contraries. The decked damsel herself is cure for the disease caused by her.

1103 To sleep clasping the soft shoulders of those whom they love is sweeter to him than heaven itself, the abode of him of the lotus-eye.

1104 Whence did she get this strange fire? When I withdraw from her, it burns; when I go near, it is cold (cooling).

1105 The shoulder-clasping of her who wears garlands on her tresses affords exactly whatever is desired, then and there.

1106 The innocent damsel's shoulders are sweeter than ambrosia, as, when I touch them, they revive my drooping spirits.

1107 Union with that beautiful damsel affords such pleasure as is enjoyed at home by one who lives on his share out of what he has in store, after sharing it with others.

1108 Sweet to the fond lovers is that close union unsevered even by the thin air.

1109 To be sulky, to get off sulkiness, and to unite–these are the fruits of the union of lovers.

1110 Every time a man learns, he knows his lack of learning. So do I find every time I approach my beloved, richly adorned damsel. I find new, new pleasures.

Foot Note.

1101, Oft-qooted. 1110. A general truth found by experience.

Chapter CXII. To Eulogise Her Beauty.

(M. A. 7, 5, 9, 6, 8, 1, 2, 3, 4, 10.)

1111 May you fare well, O sensitive flower! My beloved is more tender-natured than yourself.

1112 O my soul, when you saw the flowers, you were at once dismayed that her eyes resembled the flowers seen by many.

1113 Her frame was soft as tender leaf, her teeth were pearls, her odour like toddy's sweet smell, her parted eyes were darts, her shoulders bamboo-like.

1114 The water-lily, when it sees her, will bend her head down and see the ground, for the lilies cannot vie with the eyes of her, wearing rich gems.

1115 The flowers of the sensitive plant were worn on her tresses without the stems nipped off. They hard pressed her tender waist. No good drum will be sounded, (if it breaks and she dies).

1116 The stars are perplexed and shoot out of their spheres, for they cannot distinguish between the moon and the maiden's face.

1117 Like the moon which waxes and wanes, are there spots on the maidens' face ?

1118 O moon! if your orbs could shine as bright as her face, you could as well fare as my love.

1119 If you, O moon, would compare with the face of her whose eyes were as flowers, do not shine for all who would see.

1120 The flower of the sensitive plant and the swan's downy feathers will be like prickly plant's fruits to the maiden's feet.

Foot Note.

The 'anicha' flower is used in 1111-1115 and 1120 for comparison. Vide chapter IX. 10.

Chapter CXIII. To Tell Love's Excellence.

(M. A. 4, 1, 2, 3, 5, 7, 10, 8, 9, 6.)

1121 The spittle springing from between her white teeth is as milk and honey mixed together.

1122 Like the kinship between body and soul, is the love between this maid and myself.

1123 O pupil of my eye, begone, for there is no place for the maiden I love.

1124 Life to me is her company, and death, when she, the choicely decked, withdraws from me.

1125 If I forget, I can surely recall,. I can never forget the excellence of her love-darting eyes.

1126 My lover is so delicate that his form never gets out of my eyes and that my winking gives him pain.

1127 My lover being within my eyes, I do not paint them, lest I hide him.

1128 My lover resides in my bosom. I don't take hot food lest he feel the heat.

1129 I do not shut my eyes. If I do, I will hide his form. The villagers not knowing it would say, 'he is a stranger to my love'.

1130 Happily does he always reside in my bosom. Mrs. Grundy (the jealous villagers) will say 'he has cut himself off and has no love for me'.

Foot Note.

1121-1125 are the words of the male lover.
1126-1130 are those of the maiden in love.

Chapter CXIV. About The Giving Up of Reserve.

(M. A. 1, 2, 3, 9, 6, 5, 7, 8, 4, 10.)

1131 To those who have enjoyed love and suffered, (for want of it), the only safe refuge is the palm-horse and none other is there for me.

1132 My body and soul can no longer endure the suffering. I will give up my reserve and ride the palm-horse.

1133 Once had I modesty and becoming manliness. To-day I have but the lovers' palm-horse.

1134 Love's torrent will sweep away the float of both modest reserve and becoming manliness.

1135 The maiden wearing curved armlets like garlands gave me the palm-horse and the pangs of evening.

1136 I will think of mounting the palm-horse even at midnight. My eyes don't surely go to sleep, ever thinking of that innocent maiden.

1137 Though she suffers from oceanic love, she does not ride the palm-horse. Nothing is of greater merit to her.

1138 He is of superior virtue and sure grace. Love does not reckon them. It comes out, rending secret.

1139 My perturbed love, saying that none knows her heart, has made bold to leave her privacy and rove swirling in the thoroughfares.

1140 When the foolish see me, they ridicule me before my eyes, for they have not had my bitter painful experience.

Foot Note.

1131, 1137, 1138, 1140 are the utterances of He-and She-lovers respectively.

Chapter CXV. To Announce the Rumour.

(M. A. 10, 5, 7, 8, 6, 1, 2, 9, 3, 4.)

1141 Dear life lasts on account of this rumour, and many do not know this, by good luck.

1142 Without knowing the preciousness of the flower-like maiden, the village has given out this rumour to us.

1143 Is not the Village's ill-report a good to me? It is as if I got a thing not won yet.

1044 My love grows with the ill-rumour. But for it my love would lose its power to grow, and fade.

1145 The more one drinks toddy, the more he desires it. So the more the rumour spreads, the sweeter it is to me.

1146 Surely I knew my lover but once, but the rumour has spread apace and abroad as the dragon eclipses the moon as a whole.

1147 My love-anguish grows rapidly, manured by the villagers' ill-rumour and irrigated by my mother's word.

1148 To say that we will extinguish love by the spreading scandal is just like saying that we will put out fire with ghee.

1149 When my lover who at first said, 'I will not forsake you, don't be afraid', has publicly relinquished me, can I feel ashamed of the public scandal?

1150 My lover will yield if he pleases, and this village has raised the scandal we desire.

Foot Note.

1141-1145 & 1146-1150 are the respective utterances of he- and she-lovers. This chapter closes the section on Furtive or Clandestine love.

(M. A. 6, 1, 10, 4, 5, 8, 2, 3, 9, 7.)

1151 Tell me if you don't depart. Tell those who will survive this affliction that you will make a quick return.

1152 His sight was once joyous, and the fear of his separation makes every union with him sad and sorrowful.

1153 As it is likely that the lover will depart for once, it is hard to pin faith in the lover's promise of non-separation.

1154 If he who once graciously said 'fear not' departs, she who trusted his word of assurance cannot be blamed.

1155 If you will save my life, see that my lover does not part. But if he departs, it is rare for us to meet again.

1156 He who is hard-hearted to tell me of his separation, can hardly be expected to be gracious towards me.

1157 The bangles slipping from their places about the wrist proclaimed beforehand the departure of the lord of the shore.

1158 It is painful to stay in a place where there are no relations. More painful than it is to bid farewell to the beloved.

1159 Fire will burn when touched. But the fire of sexual passion burns when contact ceases.

1160 What a contrast! many may survive meekly bearing the pain, alleviating sore distress, and enduring the pang of separation.

Foot Note.

The wrench of separation of lovers is beautifully portrayed here. 1157 'Turaivan'—a chief of a maritme district. The word is used to signify 'neithal', where a female bemoans the absence of her lover. This chapter begins 'Karpu Iyal' or Wedded Love.

Chapter CXVII. Weeping, Love-Sick and Emaciated.

(M. A. 2, 3, 10, 4, 1, 5, 6, 7, 8, 9)

1161 I would surely hide my love-sickness, but it swells like the spring water which increases everytime the water is baled out.

1162 I cannot conceal this sickness, and I feel ashamed to divulge it to my lover.

1163 Love and modesty hang upon my life, poised like the porter's pole, within my fatigued frame.

1164 Sure there is the ocean of love, but there is no safe raft to help to cross it.

1165 What will not those who cause pain in the hour of friendly trust do in the season of angry mistrust (hate)?

1166 Oceanic is the pleasure of happy love, but much greater than that is the wrench of unrequited love.

1167 I do not see the shore, swimming the mighty torrent of love. Alone am I at midnight (in the calmest and stillest night).

1168 Night, comforting night, which steeps all living things in honey-dew slumber, keeps me alone for her companion.

1169 More cruel than the cruel one is the drawling night in these hard times when I keep vigil.

1170 When my eyes would travel towards him as fast as my soul, they find it hard to swim the tears flooding in them.

Foot Note.

Note the metaphor of the sea of love in 1164 and 1166 and the love-torrent.

Chapter CXVIII. Eyes Longing and Weeping in Love-Sorrow.

(M. A. 2, 3, 4, 8, 10, 6, 7, 1, 9, 5.)

1171 Why should the eyes weep in grief when I saw the incurable disease pointed out to me by them alone?

1172 Why do my painted eyes which looked unwittingly that day, now waste themselves away with consuming grief?

1173 The eyes that darted love-glances then are now weeping themselves. This surely deserves a smile.

1174 The painted eyes that brought on me the agonising incurable disease have wept bitterly till the source of tears became dry.

1175 My eyes that wrought me vast and inexhaustible sea-like woes are now lost in agonies banishing repose.

1176 O! What a delightful thing it is that the eyes that wrought me pangs are now lost in them.

1177 Let the eyes that cast their fond glances at him with an eager and melting heart, now shed tears in aching pain till they become dry.

1178 The lover who loved me once, stays here. My eyes will have no rest without seeing him.

1179 When my lover is away, my eyes sleep not. When he is here, then too they do not sleep. In both ways, my eyes are troubled most.

1180 It is not hard but easy for men of the place to know the secret when my weeping eyes, like drum-beats, proclaim it to all.

Foot Note.

Tears are tears of joy and tears of sorrow. The latter is referred to by the moaning lover at home. The eye suffers, rather than the lover, by keeping vigil.

Chapter CXIX. Sallow Affliction.

(M. A. 8, 6, 9, 5, 4, 2, 3, 7, 10, 1.)

1181 I who agreed to my lover's separation became sallow. To whom shall I complain of change of colour?

1182 This sallow hue proclaims that he gave it me. It spreads on my body–the affliction.

1183 He took from me my beauty and modesty in return for his gift of love-sickness and sallowness to me.

1184 I think over what he said and speak of his worth. This sallow colour is false.

1185 Then did my lover go away hence. Here this pallid hue has usurped his place.

1186 As darkness waits for the lamp's extinguishment, this sallow affliction awaits the end of my lover's last union with me.

1187 I lay clasping him and turned aside. Forthwith my love-sickness came on me in a flood.

1188 They say that she changed in colour, but none say that he first deserted her.

1189 If he who made me agree to the separation fares well, it matters not if my complexion has turned sallow and afflicted me.

1090 It is good that my complexion be called sallow if my lover who had my consent for his separation be not ill-spoken of as a deserter.

Foot Note.

These are the words of the woman from whom her lover has parted with her consent but whose colour has changed owing to her pining alone at home and who wishes that the world does not say an unkind word about her lover as if he had quit her.

Chapter CXX. Lonely Distress.

(M. A. 2, 6, 7, 8, 4, 5, 1, 9, 10, 3.)

1191 He whom she loves obtains the love of her whom he loves, her love being enjoyed like the sweet stoneless fruit for him.

1192 As showers come down from heaven on living men, so is the tender grace bestowed by lovers on those whom they love.

1193 Those who love and are loved may boast 'we have made life's very best'.

1194 Those who are loved will prove unlucky unless they are loved by those whom they love *i. e.* unless their love is requited.

1195 What can our lover do us if he does not requite our love (love us as we do) ?

1196 One-sided love is bad: love on both sides is good, like the well-poised pole on the porter's shoulders.

1197 While Cupid overwhelms the lonely *me*, it seems that he does not see my pain and grief.

1198 None are worse than they who do not gain words of love from those whom they love and who live out their life in the world.

1199 Though he who desires me shows no grace to me, his words are words of sweet melody to me (to my ear).

1200 Tell him your affliction who is not afflicted as you are. My soul, goodbye, and try to fill up the sea of woe.

Foot Note.

The agony of suspense is portrayed here. 1200. Forget the distressing lover. The reference to the wide sea being filled up and converted into land is suggestive, as it separates the lovers or keeps them apart, and if it became land, she would traverse the distance and be united to him.

Chapter CXXI. Bewailing the Past.

(M. A. 1, 7, 3, 2, 4, 8, 6, 9, 5, 10.)

1201 As I think of love, my joy knows no bounds. So my love-thought is sweeter than palm-wine.

1202 It is sweet, indeed, you find. When the lover is thought of, all pain disappears.

1203 It seemed that he thought of me but he didn't. He had a fit of sneezing, but it passed away.

1204 I believe I have a place in his heart. Alas, he never departs from mine.

1205 He who has strict guard to prohibit me from entering his heart comes into mine unceasingly. Has he no shame?

1206 How else can I live if I cannot live by meditating on the days that I had passed happily with my lover?

1207 If I forget, how can I live? My heart burns, when I go over the memories of the past.

1208 My lover never resents, however much I think of him. Is not that the honour my love confers on me?

1209 When I coolly reflect on the ungraciousness of my lover who said that we would be one for ever, my sweet life will pass away.

1210 O Moon, shine and do not set. I wish to see with my eyes my absent lover who ever abides in my heart.

Foot Note.

1201, 1202 are spoken by the he-lover. 1203-1210 by the lady-love. 1203. Sneezing-refers to the superstition of somebody somewhere thinking about the person who sneezes. The modern scientist will explain it as the result of the lightning-like transmission of the thought-wave in a moment regardless of the distance between the two concerned.

Chapter CXXII. To Tell the Dream-State.

1211 How shall I treat the Dream accompanying my lover's message?

1212 If my fish-like painted eye will close in sleep which is begged for, I will recount to my lover the story of my long endurance.

1213 I see him in dreams who does not show himself in the day time and, therefore, continue to live.

1214 As my dreams search out and afford me the vision of my absent lover, they are sweet to me.

1215 The pleasure I had with my lover when I saw him with me was sweet at his very sight. The same I have the instant I see him in dreams.

1216 If there be no seeing in the day time, my lover will never get away from me in dreams.

1217 Why should the hard-hearted who does not show himself in the day time trouble me in dreams at night?

1218 When I sleep, he firmly clasps my shoulders. When I am awake, he hastens to bide in my heart.

1219 Those who do not see their lovers in dreams will grieve at the sight of loveless lovers in waking hours.

1220 The people of the place will say that my lover has quit me in my waking hours. Of course, they do not see him in dreams.

Foot Note.

Note the antithesis of kanavu or night-dream and nanavu or day-dream.

Chapter CXXIII. To Lament at Eventide.

(M. A. 1, 6, 10, 8, 4, 2, 7, 3, 9, 5.)

1221 O Time! you are not (the old) Evening: You are now the life-taking lance (hour) of wedded lovers.

1222 O darksome Evening! You too have blurred vision. I hail you. Like my lover, is your love hard-hearted too?

1223 Evening which made me tremble yesterday and which cast its dark shadows comes to-day causing disgust to me in life and increasing my pain.

1224 In the absence of my lover, evening comes down like the foe in the slaughtering field.

1225 O Morn! what good have I done you? O Eve! what harm have I done you?

1226 I never knew pain in the evening till my wedded lover parted from me.

1227 In the morning my pain was a bud, all daytime it was an opening-flower, and in the evening it was a full-blown blossom.

1228 The sweet shepherd's pipe is now like scorching fire in the evening and a messenger to it calling forth a murdering troop for its aid.

1229 When the moon is clouded and the evening causes me pain, the place too will grow dark and woes will rise.

1230 Thinking of the parted lover bent on making money, my undying soul will expire when evening casts its dark shadows.

Foot Note.

1227. Note the different stages of flowering. 1228. The shepherd's pipe is that of Lord Krishna as a herdsman, the ninth incarnation of Vishnu.

 Chapter CXXIV. Limbs Losing Beauty.

(M. A. 1, 2, 3, 4, 5, 6, 7, 9, 8, 10.)

1231 Thinking of him who had gone afar to mitigate our misery, the eyes are now ashamed to see the fragrant flowers.

1232 Him who desired us at first and then showed us no grace, the weeping, tearful and pale eyes seemed to be tray.

1233 The shoulders that had bulged with joy on the nuptial day seemed now to bear ample witness to his separation.

1234 The then beautiful shoulders have now lost their charms on the lover's going away, a fact testified to by the slipping off of the green goiden armlets from the thin arms.

1235 The former beautiful but now faded shoulders and the slipping armlets both seem to tell the cruelty of the cruel lover.

1236 I deplore his being rebuked as cruel, because my bracelets have slipped off from my wasted arms and shoulders.

1237 My heart! win glory or recover the beauty telling the cruel lover of the local scandal due to the faded shoulders.

1238 Intending to get away from her, I withdrew her embracing hands. Her forehead at once grew pale, she being decked with green golden bracelet.

1239 With the thought of separation, I slightly tossed my body aside in embracing her, and the cold breeze that blew between us showed my impending departure. The large eyes of my lady-love were therefore brimful of tears indicating her anguish.

1240 Seeing how the colour of her forehead changed, her perturbed eyes showed her anguish.

Foot Note.

1236. The lady resents the slur attributed to her lover.

1239. Note the hyperbole.

Chapter CXXV. To Soliloquize.

(M. A. 10, 3, 4, 8, 6, 5, 1, 7, 9, 2.)

1241 O My heart, wont you think and tell me of some medicine to heal this incurable disease?

1242 As your lover does not love you, your suffering is folly. O My heart, fare you well.

1243 My heart! why sit here and pine? He who is the author of all this smarting pain has no touch of compassion for you.

1244 My heart, take my eyes with you. Else these eyes, longing to see him, will eat my life away.

1245 O My heart! can I desert him as my foe who has no passion for me, though I am passionate towards him?

1246 My heart, pretend to be angry, though you cannot be wrathful, when you behold your love, and embrace him and thereby make smooth all your pain.

1247 My good heart! Either forsake your love or your shame. I cannot endure both of them.

1248 O My foolish heart! grieving that he will neither pity nor requite love, you pursue him who has parted from you.

1249 My heart! My lover's habitat is my mind. Where will you rove to find whom you think of?

1250 As I keep in mind him who has renounced me altogether, it will surely make me lose my inward beauty too.

Foot Note.

The description of the lady soliloquizing with her heart in a variety of aspects is pathetic and entertaining at once.

Chapter CXXVI. Losing Reticence.

(M. A. 4, 1, 2, 3, 5, 6, 10, 7, 9, 8.)

1251 Love's axe will break open the door of what is called chastity bolted with modesty.

1252 What the world calls love is the only thing that ruthlessly breaks my heart even at midnight.

1253 I would hide my love, but it comes out in my sneeze without a previous warning.

1254 I would say I am chaste. Nevertheless my love comes out of its recess and appears in public.

1255 The dignity of not pursuing the foe is a thing unknown to the libidinous lover.

1256 Very good, indeed! what sort of woe is mine who follows what hates me?

1257 We do not know shame (modesty) so called, when our love is requited by our lover.

1258 The instrument that destroys womanly chastity is the humble language of the wily deceiver or speaker of many lies.

1259 When I saw my heart going in advance and blending with his, I embraced him, though I went saying that I would shun him.

1260 Is it possible for us to see those whose heart melts as fat in fire and who think and say that we will stand aloof without embracing?

Foot Note.

Desirous of seeing her lover back, she loses her self-control, despite her striving to compose herself, and babbles.

Chapter CXXVII. Reciprocal Longing.

(M. A. 4, 10, 7, 6, 3, 1, 8, 2, 5, 9.)

1261 The eyes, long expecting his return, lost their lustre and said 'cling' to him, and the fingers, scoring each day of his separation on the wall, are worn out.

1262 O bright-jewelled lady! if I forget him to-day, my once soft shoulders will lose their beauty and will let the bangles etc slip off.

1263 I survive his separation, because of my desire that he who went way with a valorous heart unmoved by love-craving would come back.

1264 My heart went up the tree-top, hoping to see him come, because it felt that he who embraced and parted would return soon.

1265 May my eyes see the consort to their heart's content! After seeing him, the pale colour of my shoulders will vanish.

1266 One day my consort must come. Then will I drink deep the pleasure, so that all my painful disease may leave me.

1267 If my consort, as dear to me as my eyes, comes, what should I do? am I to sulk, or embrace or do both at once?

1268 May his sovereign wage war, win victory and divide the spoil! we will feast our lover in the eventide heartily at home.

1269 One day will seem seven as it passes tardily to those who yearn for the return of their far-off lovers.

1270 If my heart breaks and life goes out, of what avail will be his expected return, of what use will be his earlier return, or how would it be beneficial if we met to-day?

Foot Note.

The first seven couplets express the anxiety of the lady-love in tip-top expectation of her lover's quick return with his booty when the news of the war's close falls on her ears.

1269. Compare:

What! keep a week away? Seven days and nights!
Eight score eight hours? and lovers' absent hours,
More tedious than the dial eight score times?
'O weary reckoning!'—Othello.

Chapter CXXVIII. To Read the Signs and Be Cautious.

(M. A. 10, 4, 3, 1, 2, 5, 6, 9, 8, 7.)

1271 Though it be concealed, it comes out. Your dark painted eyes seem to have some complaint to make.

1272 To a lady-love who looks very beautiful with her shoulders curved like bamboo, her full womanly nature is of greater worth.

1273 Like the shining thread passing through the crystal beads, something shines through the jewelled lady-love.

1274 As fragrance lies hid in the opening bid, something lies concealed in the budding smile of the simple lover.

1275 There is surely an antidote to the affliction caused by the wiles of the many-bangled damsel.

1276 His delightful embrace which assuages the pangs of separation is likely to remind the lover of her own rare endurance in the past and of the recurrence of his loveless separation in the future.

1277 These my bangles knew earlier the severance of my lord of this cool shore.

1278 My lover left me but yesterday. My body grew pale, anticipating his separation seven days ago.

1279 She saw her bangles, her tender shoulders, and her feet–all this she did.

1280 They say that women tell by their eyes the pain of their love and beg for relief. That is womanhood's most womanly way.

Foot Note.

Hope deferred makes the heart sick. The lady's maid and the lady read the signs of separation and speak to one another of the coming evils, and so do the lovers and the lady's maid.

Chapter CXXIX. Hasty Longing for Reunion.

(M. A. 2, 3, 10, 7, 8, 9, 4, 6, 1, 5.)

1281 The toddy has not, but love has, the pleasure at the thought and rejoicing at the sight.

1282 When love-flood swells high as the tall palmyra, O my heart, don't sulk or feign dislike in the least (even as small as a millet seed).

1283 Though he does as he pleases regardless of me, my eyes find no rest unless they see my lover.

1284 My friend, I went to show him disdain. But at his very sight, my heart forgot it and it was bent on embracing him.

1285 Like the eyes that see not the painting brush, I do not see any fault in my lover when I see him with me.

1286 When I behold him, I don't see his faults at all. When I don't see him, I see nothing at all but his faults.

1287 Like those who plunge into the stream sure of effecting rescue, I feigned anger, but knew that it was sham or false.

1288 Though it does shameful harm, toddy delights topers. So does your bosom inspire love in me.

1289 Love is softer than blossom. Very few are there in the world who know its beauty or elegance.

1290 Her perturbed eyes shone with anger. She hastened more than myself for the embrace.

Foot Note.

The psychology of lovers, particularly of a woman separated from her lover, is vividly described. Love-pinches are delightful. The sex-instinct, which is strong in the weaker vessel, forgets and forgives all faults on the part of her sweetheart.

Chapter CXXX. To Complain to the Heart.

(M. A. 1, 10, 8, 5, 7, 6, 4, 3, 9, 2.)

1291 Seeing that his heart is his alone, O my heart, why don't you be all my own?

1292 My heart! after seeing him estranged from you, why do you approach him hoping for his freedom from wrath?

1293 They say 'the fallen have no friends, O my heart'. Why don't you stand by me, why do you pursue him in accordance with the proverbial saying?

1294 O my heart! who will hereafter consult your wishes, seeing that, by prolonging your feigned anger, you cannot enjoy without self-surrender?

1295 I dread his parting after gaining him. O my heart undergoes incessant pain.

1296 When I think over the matter of his slighting alone, O my heart, why do you eat me and give me pain?

1297 I have forgotten modesty, because I am entangled in his heart, and because my ignoble and foolish heart will not forget him.

1298 My undying heart thinks not of him, under the impression that if I scorn him, it will be a disgrace to it.

1299 Unless one's heart lends support to one self, who will render aid in the hour of affliction?

1300 When one's heart is not one's own kinsman, need it be said that your enemies will not be at your side as relatives?

Foot Note.

When husbands leave their homes for the society of bawds or prostitutes, wives then feign hatred for them, but, at the same time, yearn for their quick return home. All this takes place in the heart of forlorn spouses.

1292, 1299. Life-observations worthy of remembrance.

 Chapter CXXXI. Feigned Dislike or Sulkiness.

(M. A. 1, 3, 10, 7, 2, 6, 4, 8, 5, 9.)

1301 When our lover comes, don't embrace, but sulk. We will then find to a certain extent what sore distress he suffers from.

1302 A temporary pouting will be as salt to food. Prolongation of sulk will be like excess of salt i.e. make the savoury mess bitter.

1303 To let go the sulky wife without fond embrace and without trying to coax her out of her feigned dislike, is to heap Ossa upon Pelion of griefs on aggrieved hearts.

1304 Not to conciliate the pouting lady is to cut out the root of the fading winding plant.

1305 It adds to the beauty of the good keeper if the charming petulant lady with flowery eyes continues to feign dislike to her lover.

1306 Love without strife and sulkiness is as ripe and unripe (green) fruit.

1307 Pain will accrue from a lover's strife. Will it drag on or prolong, when reunion takes place? So the doubter asks.

1308 Of what avail is my grieving if I think my lover has grieved while he has no mind to redress my distress?

1309 Water under the shade is pleasant. So is pouting with those whom we love.

1310 For my heart to think of reunion with those who have let my pouting go dry is nothing but strong or excessive desire or lust.

Foot Note.

Even to men of good and worthy mind, the petulance of wives with flowery eyes lacks not a lovely grace (has a distinct beauty). 1302. A common comparison. 1306. Oft-quoted simile. 1309. Compare chap. 89, couplet 1 (881).

Chapter CXXXII. Bouderie, Pouting, Delicate or Refined.

(M. A. 9, 10, 6, 1, 2, 8, 3, 4, 7, 5.)

1311 All womenkind will enjoy you in common with their eyes. O prostitute-haunter! I won't draw near you or embrace.

1312 We sulked in silence and he sneezed, knowing that we would bid him 'fare well and long'.

1313 She would frown, though I wore wreaths of branch-flowers, being jealous as if I wore them to show me to another woman.

1314 When I said that I loved her more than any other, she angrily and petulantly asked, than whom, than whom?

1315 When I said that I would not part from her in this life, her eyes were filled with tears.

1316 When I said 'I thought', she asked me what I forgot, and she pouted and would not embrace me.

1317 When I sneezed, she hailed me. She wept hot tears, asking me, whom I thought of and sneezed?

1318 When I suppressed my sneezing, she wept and said. 'You hide your thoughts from me'.

1319 Though I coaxed her out of jealousy, she felt vexed and said, 'you are thus kind to other folks'.

1320 When I gazed on her, after silently viewing the beauties of her parts, she frowned and asked, whose parts mine were like, you thought, when you eyed me?

Foot Note.

1311. Prostitution, or haunting prostitution, or haunting prostitutes' homes was very common in times of yore when monogamy was not in vogue. 1315. The implication is that he might desert her in the life to come. The lady-love's petulance is refined, and she is very ingenious in finding pretexts for her questioning or crossing him on the score of her jealousy.

Chapter CXXXIII. Jubilation Over Variance.

(M. A. 9, 5, 10, 8, 7, 3, 2, 6, 1, 4.)

1321 Though there be no fault in him, his sweet love or grace can move her angry jealousy.

1322 My feigned anger gives but little pain, and when love fades, it makes it bloom again.

1323 In the case of those whose hearts blend as earth and water, is there a world of gods more pleasant than what temporary variance affords?

1324 In incessant pouting after fond embrace, there lies a weapon quite strong to break my mind.

1325 Though he is faultless, his separation from clasping her tender shoulders has a charm unique.

1326 Digestion is better than feeding. In love feigned dislike is sweeter than union itself.

1327 In lovers' differences, the defeated are victors. It can surely be seen in their intense copulation.

1328 The pleasure appearing in the sweeted forehead, shall we once more get through sauciness in love ?

1329 Let her, decked with shining jewels, feign anger. O Night, be you long, and protracted, that I may plead on for its appeasement.

1330 Feigned anger gives a relish to love, but greater pleasure accrues from the closer union of lovers' body with body.

Foot Note.

1327. An apparent paradox. 1328· The full pleasures of temporary variance.

1330. Oft-quoted. Compare. Shakespeare: "Bring in cloudy night immediately, Spread thy close curtain, love performing night"—Romeo and Juliet.

FINIS.

APPENDIX.

The Kural and the Sex-Similes.

In my *Critical Studies in Kural* I have pointed out how Saint Tiruvalluvar has brought out in full detail the sex-relationship in the different parts of his masterpiece. In the last or *Third* Book on *Love*, Clandestine and Wedded, the mutual charms of the sexes, their April, December and May seasons are depicted, as lovers. In the *Second* Book, uxorious husbands, prostitutes and their mal-influence on the affairs of life, public and private, are portrayed. In the *first* Book, the virtues of married men and women, their chastity and adultery, their motherhood and matronhood, find elaborate treatment. Here an attempt is made to show how the immortal poet has utilized the traits of women to illustrate great practical truths, and the subjoined are four specimens thereof.

At first sight, a woman is outwardly distinguished from a man by her paps or soft protuberances of the mammary glands on her chest, which are the symbols of sexual affinity. The desire of the uneducated man to descant in learned assemblies is akin to the lust of a hoyden whose charms are undeveloped. The sweet girl-graduates of these civilised times are mostly flat-chested, probably because their energies have been sapped out by their hard studies (402). Nature is inexorable.

The single blessedness of a fair and charming old maiden is likened to the hoarding ud of wealth by a hard or close-fisted man who looks askance at the needy and feels no compassion for them (1007). The mutual service of man and woman must be noted ; for the world will not get on if both the sexes take a vow to be çelibates, monks and nuns. Wealth is a blessing only when it serves the owner to enjoy whatever he wants and to relieve the necessities of other mortals. The sexual union, not liaison, is a constitutional necessity which none can

forego so long as men and women eat, work and live and discharge their functions in the work-a-day world. Physically, socially and morally the sufferings of loneliness are ineffable, though its advantages are exaggerated. Hence Bacon's dictum: 'A man in solitude is either a wild beast or a god'. Fellowship, companionship is as essential as philanthropy. Self-mortification is an old sage's pride and glory. Drunkenness is hateful even to the mother who turns her face from her son addicted to toddy. Dame Modesty will turn her back on a tipster for his incorrigible addiction to it as a serious fault. (924.)

Greatness depends on one's actions, good deeds, and is characterised by humility, without pride, by moderation, without extravagance, and by passing over others' faults, without telling them. It is always true to itself like a chaste wife who is ever true to her husband (974).

Husbandry is good. Without it starvation will trot in the world. Both kings and ascetics are not above it. Everything that has life needs something to feed upon to spare it. Ploughing is better than service, and agriculturists are always benefactors: they freely give food to the hungry. Other gifts take rank below the appeasement of hunger. Tillers are independent and don't ask of others. If they till the land, manure it in season, keep it fit for cultivation, and attend to its irrigation and weeding-out at the proper time, it will yield bumper crops. If a woman be well nourished and nurtured, she will be all in all to her partner. If her wants and wishes are not attended to or neglected, she will be coy, sulky and hard to please. The land will sulk like the wife in angry mood. If the agriculturist pleads poverty and rusts at home in idleness or inaction, the kindly mother Earth will smile at him in contempt; and much more the wife at home, as the idle husband will be a busybody and as an idle brain will be the devil's workshop (1039—40).

The erect milky bosoms bespeak the strength and vitality of their owner, and the enamoured lover is afraid of their atrocity. They are therefore covered with silken cincture's folds as the ruddy, angry eyes of the huge enraged elephant have a veil over them lest they frighten the world (1087).

Shakespeare has 'Frailty, thy name is woman'. Women are proverbially weak-minded, credulous, easily liable to be duped or seduced. The same author was of opinion, 'Want will perjure the never-touched vestal'. Further, women are fickle-minded, unsteady, irresolute, uncertain, and quivering as the aspen leaf. Sir Walter Scott says, 'When pain and anguish wring the brow (of man), what a ministering angel thou (woman)!' Feigned kinship will not last but will be like the woman's mind which changes from hour to hour (822).

Epigrams impregnated with metaphors derived from the Sex-relationship are plentiful as blackberries in this unrivalled treasury of practical wisdom.